

ADULT LEADER

*A Journal of Christian Education and Church Work; with Study
and Teaching Material for the Uniform (International) Lessons*

Vol. XII

JUNE, 1936

No. 6



The American Baptist Publication Society

1701-1703 Chestnut Street, Philadelphia, Pa.

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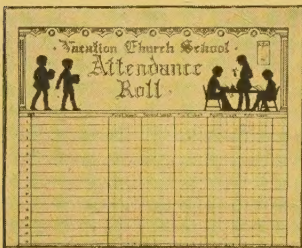
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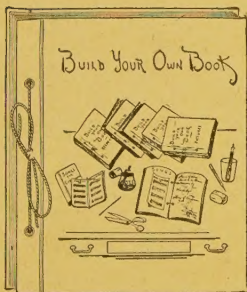
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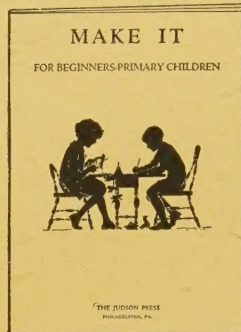
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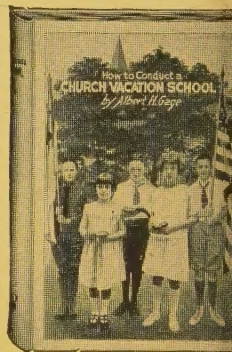
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Albert H. Gage

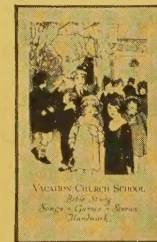
Here is a practical hand-book on the organization and conduct of such a school. In regard to every feature of the work in these schools, the needed practical information is given by a specialist, for the author has brought together the counsel of other men and women who like himself have been much more than onlookers, however shrewdly observant, they have been workers, and have succeeded with the boys and girls. Cloth, **\$1.00.**



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JUNE, 1936

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Using the Summer Vacation to Profit

the summer vacation as we know it is not an old
tution. Prior to the seventies it was indulged in
fly by the "idle rich." When it began to be the
om for almost everybody to lay off and recreate
a couple of weeks or a month or so in midsummer,
educators and church leaders stepped in with
rs enterprises to salvage at least a few of the
vacation hours for self-improvement, to make the
reation a spiritual recreation. Followed an ever-
easing number of summer schools, conferences,
like gatherings.

Chautauqua Idea

Assembly" is a good word, has historical justifica-
; for the original Chautauqua that convened on
ake of that name in western New York in August,
, was designated "Sunday School Assembly." Its
ective was exactly that of our assemblies: to pro-

mote Christian education. Lewis Miller and Dr. J. H.
Vincent, the instigators of the project, seem to have
had in mind a Sunday school workers' camp-meeting.
People who were in attendance at the first session
used to tell me of a wonderful model of Palestine,
three hundred feet long, that had been laid out near
the lake, through which students were conducted by
lecturers familiar with the Orient.

Baptist Chautauquas

The original Chautauqua was and has remained un-
denominational. Attempts to imitate it were soon
made by all the larger church bodies. Northern Bap-
tists had established one on Martha's Vineyard before
1880. A dozen years later New England Baptists
were gathering every summer at Ocean Park, Me.,
and Iowa Baptists at Iowa Falls. The present system
or plan of summer assemblies, promoted jointly by
The American Baptist Publication Society and the
various state conventions, dates back about twenty
years. It was worked out pretty largely by the late
William E. Chalmers. It should be said, however,
that the Iowa Assembly and the one held at Ocean
Park, Me., are—in some form or other—much older
than here indicated.

What Is an Assembly?

Comparatively few of our readers will need to be
told—but a few, maybe. The Society's department of
Christian education, through its staff, or through local
church school officers, conducts many teacher-training,
leadership-training institutes the whole year round.
Obviously, however, the summer vacation season is
the ideal time for bringing people together. Obvi-
ously, also, the summer leadership-training school
must afford them an actual vacation; recreation of
all sorts, conjointly with the teaching, study, and in-
spiration. Then too, it must be held in attractive
vacation surroundings. There you have the Baptist
summer assembly of the Northern Convention! The
thing has been found to work out splendidly. It is an
established institution in our denominational life and
work. It brings together every summer, for a ten-
day period, thousands of our representative young
people—and older people—who have a genuinely
Christian good time and then go back home with fresh
inspiration and a lot of information and ideas that will
help them be better leaders, for Christ and in his
church.

Let Your School Be Represented—This Summer

May we not urge upon pastors and superintendents
that they suggest attendance at these assemblies. It
will pay, will bring new life to many a church or
church school that has fallen into sameness, or upon
evil days. Pick out some of your bright young men

and women—who have leadership material in them—and see that they attend. Assure them of a good time. If that is necessary, raise money to pay their expenses, wholly or in part. If you can't get in touch about it with your state director of Christian education, write to Dr. A. J. R. Schumaker, director of leadership training, at the Philadelphia headquarters. A list of the assemblies for the summer of 1936 will be found on another page of this number of the LEADER.

And What About a Vacation Church School?

The approach of summer suggests also the above question. At this late day few Sunday school workers are ignorant of the methods and advantages of the vacation church school; or daily vacation Bible school, as it used to be called. But we fear that many of them are neglecting the opportunity of promoting one in their community. Even now it is not too late for a church, or group of churches, to consider: "Could we not render a splendid Christian service to our neighborhood by putting on one of these schools this approaching summer?" It is a decidedly popular institution; people everywhere rally to its support, financially and otherwise. It partly solves the problem of what boys and girls shall do with the long hours of the long summer vacation; for not all parents can pack their children off to expensive camps, and very few children are going to be allowed to engage in gainful occupations in this period of unemployment. It also supplements the hurried sessions of the Sunday church school.

It Works in Rural Churches

We find the view all too prevalent that the vacation school is only for crowded large-city parishes; whereas, it fits in admirably to the conditions of any rural neighborhood, with pronounced benefits and uplift. Every September reports come to us of remarkably successful vacation schools that were promoted in communities entirely rural. The other objection, that "we can't get people to take charge and work in such a school," is easily overcome in almost any respectable church—with a little persuasion, and information easily obtainable.

Teachers and superintendents who think that their church could have, and ought to have, such a school should lose no time in writing to Mrs. Elizabeth M. Finn, director of this department of our work at the Philadelphia headquarters, for information and literature.

Thanking God for New Blessings

It seems almost sacrilegious to refer to a prayer as old-fashioned. What I mean is this. It was really a beautiful, devout prayer, full of thanksgiving for many

ordinary, conventional blessings, but I kept wondering as my deacon prayed why he did not bring in some of the newer reasons for gratitude to God that were so manifest in his life. For example, this Deacon White had been deaf for years, almost stone-deaf, and now a new-fangled hearing device was putting him in touch again with the world, the world of his friends. Or there was the radio, that he was getting such comfort and enjoyment out of, living as he did on a remote farm—and a widower with no family. Didn't he believe that they came from God? Then why didn't he include them in his thanksgiving praying? Or there is the housewife who used to complain of the labor—and dust—of sweeping; when she now thanks God does she ever put in a little word of gratitude for the vacuum-cleaner that she easily pushes around her rooms with one hand? Maybe one reason why the Psalmist repeatedly associates praise with the morning hour is that every morning he discovered some new blessings that he wanted to include (cf. Ps. 59:14). These new objects for gratitude, moreover, keep coming ("things which God hath prepared for them that love him"), and we must not get behind with our thanksgiving—as it seems to me my deacon was doing. Possibly in other respects our prayers need to be revised, but at least in this.

An Unusual Blessing

In this horseless-carriage era there are many young people, especially in cities, who do not know what you mean when you speak of a harness-shop. As a small boy I frequented one. There was a fascination in the drawing of the tar-fragrant waxed end in regular lines through the long straps, and the smell of the leather. This Bob Rogers was good-humored and patient about my hanging around his shop, and trying my hand at his craft with the scraps of leather and thread he gave me. He had walked lame, but one day when I entered the shop I was startled, if not frightened, to find an empty trouser-leg hanging from the horse-seat which he bestrode and the leg, a cork one, on the bench where he was mending it. The real leg Rogers had lost in the War Between the States, I learned. He also told me of the wonderful service the artificial leg had been to him: "It has made a new man of me; for now I can easily get about, anywhere—no more hobbling on crutches!" The further word of confidence is the one that has stuck in my memory. "Do you know, boy, whenever I pray"—he was a good Methodist Christian—"I always start off by thanking God for this cork leg. I don't know a better thing that he has done or could do for me." There was appreciation of God's goodness for you, a fine Christian spirit and understanding! Doesn't Paul say, "In everything give thanks"?

Jesus Exalted

By JOHN SNAPE, D. D., Los Angeles, California

Sixty billion people have lived and died upon this earth since the dawn of history. Like leaves on trees they have dropped, blown away, and been forgotten. Few have survived, but how few! How few persist even one generation! In the Revolutionary war forty thousand men were killed; in the Indian wars twenty thousand; in the war between the North and South, 544,000; in the World War, 7,582,300—but who were they, and how many of them survive today the memories of those of us who should, for their sacrifices, to be forever grateful?

Walk down the corridors of history, and what names still remain legible of all that have been cut in tablets of humanity's memory? Adam—first man to ever lived—why do we remember him? Have we not an old score to settle with Adam? Could he have saved us grief, shame and confusion if he had been of sterner stuff? Methuselah—what do we know about Methuselah? He was 969 years old—the oldest man who ever lived. That's not much to know, that is all we know, yet that's about all. To be sure, he was the grandfather of Noah, but most of us had forgotten that. Moses—great lawgiver? Oh, yes, but he killed his man! He slew the Egyptian and hid his body in the sand. He saw the Promised Land, but he died through petulancy. Elijah—man of storm, vision and power? Yes—a man possessed of like visions with ourselves. David—sweet singer of Israel? Certainly; but David stole Uriah's one “ewe lamb!” He was guilty of meanness and murder and adultery!

Alexander? But he shook the earth with the tread of his marching men! God help us to forget him! Aristotle and Plato? They arranged the thoughts of men in order, but since the mass of men do not think, they also are forgotten by the mass. Phidias and Praxiteles? They expressed their thoughts in beautiful sculpture, but alas! so few can match beauty of marble with beauty of soul that Phidias and Praxiteles are remembered only by the few. Julius Cæsar? Great in force and strategy, but also great in blood and cruelty! Napoleon? Perhaps the greatest general that ever lived, but he died in exile, and his shrine in Paris is visited only by the curious.

But now Jesus Christ—what is it that keeps alive the memory in the heart of humanity? What is it that gives him “the name which is above every name”? How is it that, while Herodutus, Xenophon, Alexander, Cæsar and Napoleon are mere blurs upon the horizon of history, His name shines like a sun over the landscapes of the world? What is it that

gives him preeminence? Is it his gentleness of spirit? His good deeds? His miraculous birth? His gracious healings? His power to forgive sin? His pathetic death? His glorious resurrection? His climactic exaltation?

What does America, staggering like a drunken man trying to get home in the storm, need at this moment above all other things? Does America need a bigger navy or a superior air fleet? A purged and purified press? A decrease of anarchy and an increase of respect for law? An old-age pension? An increase of employment? A decrease of taxes? An expert collector of taxes from European nations? The gift of giving? Or the gift of healing? Or the gift of loving? Does it need an “ideal social order, in which the relation of men to God is that of sons, and to each other that of brothers”? Or does America need a poetic soul, so that all common things take on uncommon meaning and every common bush become aflame with God; all the hum of a nation's machinery become vocal hymnody in a nation's soul; all the clatter of its traffic sound like the symphonic movements of the chariots of God; all the sweat on all brows transfigured into dew of descending grace; all the fragrance of flowers and fruits the broken alabaster of the Almighty; all the songs of birds the music of angels' harps, and all the silences of the universe the eloquent utterance of God? What does this old world need most of all at this moment? *It needs the wish and the will to make the Preeminent Christ preeminent.*

Gethsemane, Calvary, Bethany—these three stations were indelibly fixed in the minds of the disciples. Gethsemane stands for betrayal, Calvary for execution, Bethany for exaltation. They were of one piece; each was incomplete without the others. Gethsemane meant mystery and loyalty; Calvary, agony and victory; Bethany, confirmation and consummation.

Jesus was no partial Saviour. His incarnation, his crucifixion, his resurrection, his exaltation, were parts of a wondrous redemption. Bethany reveals the holiness of Christ, and saves the incarnation from indignity; Calvary reveals the love of Christ, and saves the crucifixion from tragedy; the rent tomb reveals his power, and saves Christianity from futility; Bethany reveals his wisdom, and saves redemption from incompleteness.

We are babies—babbling about mysteries we cannot fully grasp. But that should quicken, not lessen, our love for Christ. If we could fathom the mysteries of his incarnation, his transfiguration, his crucifixion,

his resurrection, his exaltation we would immediately lose our interest in him. We worship our superior; never our equal. The minute Christ ceases to be a subject of study he ceases to be an object of devotion.

There are mysteries all about us. The biggest and brainiest minds of the world stand baffled and humbled before the mystery of a molecule, or an atom, or an electron. Grasp a rod of iron, and comment on its hardness and durability, but know you are mistaken in your use of terms, for iron is not hard; it is only "made up of little atoms, consorting together in brotherly love."

We talk of ether, of gravitation, of electricity, but what is ether, and what is gravitation, and what is electricity? Mysteries all! Prof. Auguste Piccard not long ago ascended in a metal balloon ten and a third miles above the earth, and after exploring the fields of the upper ether, descended without mishap to the fields of Italy; but gravitation is still gravitation and ether is still a mystery. Professor Piccard tells us that at a height of fifteen hundred meters the pull of the earth was definitely overcome, that he was in a world apart, in the stratosphere, where there are no storms, no ice, no snow—but he adds, "It was sixty degrees below zero!" He prophesies that, if they but fly high enough, airplanes will soon be crossing from Paris to New York in six hours. When my father crossed from Liverpool to New York sixty years ago, he made the trip in nine weeks in a sailing-craft! What a mystery is the modern airplane!

Light speeds one hundred and eighty-six thousand miles per second, but by the time it traverses the limitless spaces of the universe and reaches our planet it seems like a lost traveler from another world. It has taken it so long to get here. Great is the mystery of light!

Hold in your hand a tiny seed and ask it the mystery of its power to split in two a mighty boulder! Grasp, if you can, the fact that a single drop of water imprisoned in a globe the size of the earth and frozen would crack that globe in two! Mysteries!

Yet mysterious as are atoms, and gravitation, and electricity, and radium, and light, and a tiny seed, and a drop of water, the greatest of all mysteries are spiritual. Once scientists said, "All is matter, there is nothing else"; now they say, "No matter; all is spiritual." That is, they are trying now to say that matter does not exist at all, but only "matter braced by spiritual force."

Beyond all mysteries is the mystery of godliness—God manifest in the flesh, justified in the spirit, gazed on of angels, preached among the nations, believed on in the world, received up into glory. Great is the mystery of godliness—revealed in the God-Man, Jesus Christ.

Oh, this is the greatest mystery, but this is the final revelation! He was believed on in the world. Faithful ones attached themselves to him during his earthly course—and to them he once turned with the pathetic inquiry, "Will ye also go away?" But within three months after his crucifixion, resurrection and exaltation three thousand attached themselves to his visible standard; within a hundred years of his death men were dying for him the martyr's death; and within three hundred years lean Christians were being thrown to hungry lions at the command of one Roman emperor, while another Roman emperor becomes a Christian.

What transformations have been wrought by the simple telling of the story of Jesus! As Dr. Charles E. Goodell once said: "Libertines have become puritans; blasphemers have become holy; the proud and cruel have become humble and kind. It has made tender maidens strong amid the flames, and men have breasted the waves of torture as a strong swimmer breasts the sea. The weary rattle and jangle of chains has become as music in martyrs' ears and they have gone to the cross as to the stake as a bridegroom to meet his bride." We read how Nero drove through his golden house between the lines of torches, each one of which was a martyr in his toga of fire. But at last the proudest earthly power humbles itself to the martyr's power and the Roman emperor could say with Browning:

Just my vengeance complete,
The man sprang to his feet,
Stood erect, caught at God's skirt and prayed.
So I was afraid.

RICHES OF GRACE

By Clarence Edwin Flynn, Mason City, Iowa

Why implore the Father's grace
With an agitated face?
Why debate your human cause
In distrust of God's sure laws?
Why assume it is his will
You should want and suffer ill?
Why forget God's parenthood?
Know you not that he is good?

God is waiting to bestow
Blessing you would never know.
He was willing, every whit,
Long before you thought of it.
Go forth in the consciousness
It is his desire to bless,
Sure in faith and calm in soul.
He will bring you to your goal.

The Church and Present-Day Social Forces'

By F. ERNEST JOHNSON, D. D.

Professor of Education, Teachers' College, Columbia University, and Executive Secretary, Department of Research and Education, Federal Council of the Churches of Christ in America

On all hands we are hearing about the relation of the church to social forces, problems and institutions. An extensive literature is growing up around this theme. Even the newspapers show much interest in the part the church is playing, or ought to play—often the part they are sure it ought not to play—in bringing about social change. There are ardent advocates of a vigorous social program on the part of the church, some of whom would have it give direct support to movements of fundamental, even revolutionary, changes in the social order. On the other hand, many earnest Christians are convinced that when the church becomes concerned with social action it weakens itself by detracting from what they conceive to be its main function, namely, the regeneration of individual lives.

It is the writer's conviction that any effort to divorce the church's spiritual ministry to individuals from social action looking toward a more Christian society is mistaken and ruinous. Indeed, to emphasize either function at the expense of the other is to rob that function of validity and vitality. The commonest mistake is a too exclusive preoccupation with individuals. To be sure, nothing is more important than the building of character, and character has to be built in individuals. The world needs nothing more than it needs long, honest, devoted men and women. But it is just as true that character grows in and is determined by human relations and that ideals are made out of the life of these human relations. Social patterns are tremendously potent as governors of human life. Established ways of behavior are taken as a matter of course by most people even though they may rest on social and unchristian assumptions.

A homely illustration of this fact came recently to my attention when I was discussing the social implications of Christianity with a group of ministers who are very evangelistic in their outlook. One of them said: "I never thought of it this way before, but I remember that my mother, a devoted Christian, used to sell chickens from the farm, and as a matter of course used to feed them salted dough (to make them plump freely and weigh more) just before selling time." There was an accepted way of making money, unquestioned by a devout Christian, although plainly dishonest.

Nothing is better established than that the elements of character come out of the social environment. Even faulty ways of behavior are due to the pressure

of established custom against which individuals alone cannot successfully contend, the axe has to be laid at the social root of the tree.

How serious is this aspect of our common life may be seen when we note the difference between New Testament ideals and the basic assumptions of our economic order. After all, the economic factors of life—the ways by which we make our living—are the most powerful influences that enter into the making of character. The old saying, "Every man has his price," is cynical, but evidence abounds that the motive of gain can override high ideals and weaken the impulses that religion seeks to cultivate. The crux of the matter lies in the fact that the foundation of our economic life as today organized is the motive of private profit. At this moment the newspapers are full of the demand of business leaders that government stop interfering with profit-making in order that "natural laws" of economics may have free play. It is assumed that prosperity requires freedom to make profit through competition with others. Centuries ago the church condemned this doctrine, holding that labor alone, of hand or brain, can truly earn rewards. But it is now freely maintained, by Christians and non-Christians alike, that it is perfectly proper to let a man's investments work for him, and so pile up wealth to the full extent that the fortunes of industry and trade will allow.

Is it any wonder that the church, preaching and teaching abstract ideals of unselfishness and service, holding up the example of the Nazarene for adoration on Sunday, while capitulating to the rule of self-interest for the next six days—is it any wonder that the church finds itself in a position of comparatively meager influence?

This does not mean that the Protestant church, which is composed of a cross-section of the community, and has to represent the general mind of its membership, can become a crusading institution with reference to issues that are highly controversial. Small groups of Christians may be social radicals, but the church as a whole is too representative of the community to move very far to the "left." Nevertheless, if the church does not face the challenge of the economic order—with its essentially unchristian assumptions—and seek both by social education and social action to modify existing economic relationships in the direction of something more in harmony with the teachings of Jesus, the church cannot hope to make much headway in its ministry to individual lives.

The situation becomes more serious as the evils of wide-spread economic insecurity multiply. This insecurity breeds hate, distrust, fear, and callousness to the higher values of life; it thwarts at every point the purposes of Christian love. Not only so, but it is itself evidence of the unsoundness of an economic system which allows wealth to accumulate in the form of investment so fast that the masses of the people lack purchasing power with which to keep markets active and thus to keep workers employed. It is a vicious circle, which shows how disregard of the Christian principle of the "abundant life" for all brings about disaster in our economic arrangements.

Out of our present distress a collectivist trend seems to be emerging. That is to say, more and more social functions are being brought under public control. Bitter conflict rages over this new collectivism. In general, the forces of privilege are against it. Many socially minded people fear that it will go too far. In this day prediction is hazardous and prescription difficult, but certainly, if factual evidence goes for anything, the well-being, material and spiritual, of the masses of the people cannot be insured without a sharp curbing of private greed through forceful action by society as a whole. It is hardly too much to say that unless the church gives increasing support to movements and measures aimed at lifting from men's shoulders burdens too grievous to be borne and at establishing in the world of work and wealth the principle that the strong shall bear the burdens of the weak, the church will be weighed in the balance and found wanting by the growing collective judgment of mankind.

I have dwelt chiefly on the economic situation because it is clearly the most crucial. It affects all the other social problems that confront us. It is basic to the racial issue, which not only creates a deep and dangerous cleavage in society but divides the church's own fellowship by a physical and spiritual segregation. If equality of material status were given to the Negro, with all that would imply in terms of cultural advantage, the other phases of the race problem would be greatly simplified.

The war issue, likewise, is at bottom economic. Fearfully, yet with seeming helplessness, we drift toward war, chiefly because we have never addressed ourselves to the task of building an international economic brotherhood. Our economic system presupposes competition on an international scale, a struggle for world markets, and for control of the resources of the weaker nations. We shall not abolish war merely by "renouncing" it; we must create a social world order that has no place for it.

The great social issues of our day call for a comprehensive, fundamental program of social education. It must deal with these issues frankly, concretely and in a way that involves not only thinking but action.

New attitudes are developed only as new relationships are entered into and new responsibilities assumed. artificial distinction is commonly made between education and action. One commonly hears the remark "There is no time for education now; we must act." There are times, to be sure, when the more rapid processes of social change take precedence over the more gradual processes, but in the long run nothing happens that is worth having happened, which is not rooted in new attitudes, new habits and new endeavors. Christian social education is aimed at enlisting men and women, and youth, in the effort to build a Christian world, and in this very process to prepare them for Christian world citizenship.

"Jesus' Month" at Ocean Park

By James P. Berkeley, D.D.

Professor of Religious Education in the Andover Newton Theological School

Someone has said that August is the "devotional month," basing the opinion on church attendance and additions to membership. Anyone who goes to Baptist summer assemblies must have a very different feeling regarding this month. The church is learning to use the summer for specialized forms of activity and to make the season count for intense work, the fruitage of which is apparent throughout the year. Such are the assemblies. There we gather our young people for living the Christian life under good, wholesome conditions, full of fun, enthusiasm, seriousness, play, prayer, study. The whole gamut of the good life is experienced; the summer days are shot through with religious fervor and insight.

From an experience of many years in many assemblies, I have gained an increasing confidence in our young people. Not that they show in these assemblies the staid orderliness, the reserved conduct of their elders. They bring with them tennis-rackets, bathing-suits, old clothes and new clothes, Bible, mischief, disorderliness, mistaken ideas, good ideas, wrong impulses, good impulses, sneakers, homesickness, too little money and too much money, carelessness and carefulness. They are problems, often aggravating problems; but they are a splendid lot, full of promise, ready for the adventure of life. Tomorrow they will be carrying the load with zeal and efficiency. They will go forward into a new world of life which will make ours uncouth in contrast.

In such assemblies Jesus is finding a new opportunity. At Ocean Park, for example, I have seen him living his youth anew in the lives of young men and women. With him they have heard God speak in the beauty of pine grove and ocean, in great meetings and little prayer groups, in the dawning of new truth and in the deep consecration of life. August in Ocean Park has been Jesus' month, as all months are his.

The Romance of the Greatest Classic

By OWEN C. BROWN, D. D.

Executive Secretary of The American Baptist Publication Society

(An Address Delivered Over the Columbia Broadcasting System, on "The Church of the Air" Program)

THE COVERDALE BIBLE

Four hundred years ago there appeared the first printed copy of the English Bible. It was a very dangerous thing in those days to change the language of this sacred book from Latin to English. Church leaders condemned such work as diabolical. Many people were sentenced to death because they tried it. Hence we do not know the name of the printer or the place where this first Bible was printed. Most likely it was in Switzerland, but we do know the name of the translator: Miles Coverdale, later Bishop of Exeter. Hence it was called the Coverdale Bible, the four hundredth anniversary of which was recently celebrated. This book during the past four hundred years has influenced the world as no other book ever has done. It has not only led in the Christian civilization of the world; it has woven itself into the thinking and the writing of these centuries. The best of our English literature is filled with quotations from this Bible. It is still the greatest seller, the best-loved, the most-read book. Every Sunday it is opened in 232,000 churches in America alone, read to fifteen million people, while on Sunday schools thirty million people in our land consider and discuss its teachings. There is no other book that receives one per cent. of such attention.

HOW THE BIBLE CAME TO US

How did this Bible come to us, all the way from the heart and mind of God, through the centuries and the nations, through the experiences and the languages of the race, so that we might have it today, well-printed and conveniently bound, for our instruction and welfare? The shortest and best answer to this question is found in Revelation 1:10, 11: "I was in the Spirit on the Lord's Day, and heard behind me a great voice, as it were of a trumpet, saying, 'What thou seest, write in a book, and send unto the churches.'" It took sixteen hundred years to write it, and it has taken twenty centuries more to translate it into the languages and the lives of men. The story of its writing and the record of its achievements read like a romance—the romance of the greatest classic.

If we will go back in our thought 5,500 years, we could stand on the back side of Jethro's pasture in Midian, alongside a Hebrew shepherd named Moses, who tended his flock and sought companionship with God. We might share with him an experience in which he saw a bush aflame with the presence of the Almighty. Sometime later he had an even richer

experience of the divine presence, on Mt. Sinai, when he heard the command, "What thou seest, write!" He wrote, and we have the Ten Commandments, the very foundation of the world's religious thought as it deals with our relationship to God and to our fellow men.

Or if we could go several hundred miles from Sinai, several hundred years later, we might walk with the shepherd of the hills of Judea as he had similar experiences under the sunlight or starlight of clear Syrian skies. What he saw, he wrote, in lyric strains, and we have the psalms of David in the very heart of present-day worship, in our churches, homes, and individual lives.

Or we might go to Tekoa, not far from Jerusalem, and work on the farm with a young man named Amos. As he toiled and worshiped and grew to maturity, he had similar experiences, through which he saw the truth that should transform the business and the social life of Israel. What he saw he wrote, and we have the Book of Amos, the first of the written prophets of the Old Testament; writings that challenge us today to apply our Christian religion to all of our dealings in every-day life.

Or we might go into the Temple at Jerusalem to worship, and see a young man far toward the front, so absorbed in his devotions that one might think he was entirely alone. He felt that the Temple and the whole earth were filled with the glory of the Lord as the seraph choir sang in adoration. What he saw he wrote, and we have the gospel of Old Testament prophecy, in the Book of Isaiah.

Eight hundred years later, if we had been going up to Jerusalem for the Passover, we might have met Joseph and Mary, and Jesus, on their way from Nazareth; or we might have met Zacharias and Elizabeth, with their son John, another family of devout worshippers; or it is barely possible we might have met a father and mother from Tarsus, with their son Saul, going for the first time to the Temple; for these three Hebrew boys were near the same age. They grew to manhood and changed the face of history: Jesus, the world's Saviour; John, his forerunner; and Paul, his matchless apostle. God, who had spoken unto the fathers by the prophets, hath spoken unto us in his Son. We have no writings from Jesus, or John, but Paul and the other leaders of the early church wrote what they saw, and thus they were inspired to make their supreme contributions to the sacred Scriptures.

The writer of the last book of the Bible, on the Island of Patmos, in the spirit, on the Lord's day, heard the same voice saying, "What thou seest, write, and send to the churches;" and so we have the completed Bible.

BIBLE TRANSLATIONS

But this book was not written in English. Two hundred and eighty years before Christ seventy devoted Hebrew scholars felt that the world must have their Hebrew scriptures in Greek, because the world was then talking Greek. Hence these men through years of labor prepared the Septuagint Bible, which served the Greek world for five hundred years.

At the end of these five hundred years people were talking Latin, for Rome was the ruler of the world. Devoted Christian leaders again determined that the people must have the Bible in their own tongue, and Saint Jerome, a devoted Christian and a rare Latin scholar, was appointed to make this translation. A monastery was built for him at Bethlehem, near the very spot where Jesus was born, and here, with the help of others, he labored twenty years to produce the Vulgate Bible, so that the common people could read the Word of Life. This translation served the church for a thousand years and is still the Bible of the Roman Catholic Church.

At the end of this thousand years, in the fourteenth century, the Western world was talking English. Hence great Christian scholars, such as John Wycliffe, William Tyndale, Miles Coverdale, and others, determined that the Bible must be written in English. They faced the wrath of the Black Friars of London and of other similar ecclesiastical bodies. Many noble leaders were burned at the stake for daring to change the sacred language of the sacred Book to so-called secular English; but in the words of Latimer to Gridley, as they were suffering martyrdom on the campus of Oxford University, they lit fires which lightened all Europe, and indeed the whole world. Such heroism could not be defeated.

It was not long until the English Bible became popular. Hence the subsequent appearance of the King James version, the Revised version, and our many modern versions. Thus the Bible has come from the heart of God through the experiences of men to our minds and hearts today.

THE PRESENT-DAY USE OF THE BIBLE

The most vital question for us is, "How highly do we prize this book? How much do we read it? How carefully do we teach it and live it?" The founders of this republic laid the corner-stones of our government upon its teachings. Every man of them was a loyal student of the Book. Today it is different. Multitudes of our people are yielding to secular and often vicious literature. Moral character is not forti-

fied by Bible teaching. We are told that fourteen million, or about fifty per cent. of our American boys and girls of school age, are receiving no religious instruction whatever; to say nothing of those who are younger or older.

Judge Fawcett, of the Superior Court of Brooklyn, says that of the eight thousand persons upon whom he has pronounced sentence, more than four thousand were under twenty-one years of age, and only three of the four thousand were members of a Sunday school. He has had remarkable success in suspending sentence upon boys on condition that they be under the tutelage of a minister, or priest, or rabbi. Judge Fawcett is quoted, further, as saying, "I regard our Sunday schools as the most effective means to stem the rising tide of vice and crime among youth." Hundreds of judges across the country, together with public-school men and leaders in social reform, are saying the same thing, and are appealing to the churches of America for help. They declare that they must have the moral power of religion if there is to be any permanent improvement in our present moral situation. Many churches and Christian workers are responding to this appeal and are organizing movements to reach the unchurched people of the communities with the timeless message of the Bible. This is the way back to personal steadfast faith, and to a better standard of living. It is the way forward to a world brotherhood and to the cure of our present-day ills. We should follow it with utmost enthusiasm and devotion.

Adult Teaching Grows

Prof. Edmund de S. Brunner, of Teachers' College, Columbia University, predicts a growing demand for teachers with special training in adult education. He bases this opinion upon the results of a nation-wide survey conducted by the Adult Education Department of Columbia, in which two hundred and ninety-nine leading educators were questioned. With few exceptions, they all reported that great advances in adult education were being made in their communities. Many "definitely predicted that adult education would prove to be the next great line of development in American education."

NONE of us want war again, but we want the spirit of sacrifice of the soldier transferred to the struggle for peace. When the nations of the world are ready to go to council chamber to make sacrifices commensurate with the sacrifice of their sons who died in war, we shall have peace. Until they are ready to do that, then they must confess that they consider the lives of their sons of less value than markets and materials, and all the cheap and tawdry things which they fight.—*Dr. Thomas S. Roy.*

George Herbert Betts : INVESTIGATOR, AUTHOR, TEACHER¹ : : 1868-1934

By W. EDWARD RAFFETY, Ph. D., D. D., Redlands, California

Young people from Iowa attending the summer conferences at Lake Geneva each year like to sing the Iowa song, closing with the words, "Out where the tall corn grows." Iowa not only has grown tall corn, but some tall religious educators, two of whom made most valuable contributions, namely, George Herbert Betts and Walter Scott Athearn. They were friends of the public school as teachers and administrators before entering the religious-education field.

George Herbert Betts was born at Clarksville, Iowa, April 1, 1868, and died at Evanston, Ill., December 8, 1934. He was graduated from Cornell College, Iowa, the University of Chicago, and Columbia University (doctor's degree in psychology).

The Iowa public schools soon felt the impact of his keen-mindedness. He seemed to be a born educator. For seventeen years he was professor of psychology at his alma mater, Cornell. During this time his investigative abilities made him the author of several standard books, among them *The Mind and Its Education*, *Social Principles of Education*, *New Ideals in Rural Schools*, *Better Rural Schools*, *Class-Room Method and Management*.

But the day came when Doctor Betts heard the call to Boston University, School of Religious Education and Social Service, to invest his fine educational abilities in the field of religious education. To him there was no long road between the public school and the church school. Already religion had laid hold of his loyalties. He believed, from years of conviction, experience, and training, that religion could be taught. After transferring his mind and heart to the school of the church his very first book was *How to Teach Religion*. Significantly, his very last book was *Teaching Religion Today*.

Doctor Betts' professional career as a teacher in religious education took him thus to Boston, then to the University of Southern California, and finally to Northern University, where he did his most effective work—until his lips and pen were silenced by the final summons. I doubt if there is any library of religious education anywhere that does not contain one of his virile books. *The New Program of Religious Education*, *Method in Teaching Religion*, *The Curriculum of Religious Education*, together with the above two titles, have been at the elbow of every professor of religious education in America. Doctor Betts as a teacher won hosts of students to his classroom, many of whom he started on careers of great influence.

When I recall my impressions, through personal fellowships with Doctor Betts, I think of a scholar in psychology and educational theory who was willing to give his life to help the teachers of religion to be efficient. It is no doubt true that as religious educators we owe more to his professional guidance, in his chosen field, than to any other. He was a pathfinder in the method of teaching religion, and though some differed with him, nevertheless they follow in his trail.

He was a prodigious worker, putting all church school leaders into his debt. With him there was no East nor West, both coasts profited by his personal investments, and the Middle West, that gave him birth, likewise received the largest share of his years of service. His books, however, have carried his convictions and the fruitage of his ripe scholarship to the ends of the religious world.

Editors of church school publications, authors of religious education texts, church directors of religious education, college and seminary professors of religious education, writers of church school lesson courses—all are grateful for the life and labors of Doctor Betts.

Adult Education in a County Leadership Training-School in Rhode Island

By Rev. Everett Leslie Washburn, Westerly, R. I.

My method was group discussion, following a presentation of the subject and its problems, and followed by a summary of the ground covered. It was a very happy experience. The attendance improved as we went along. The five ministers enrolled came regularly and expressed themselves as helped—naturally to my gratification. The group of superintendents and teachers were very loyal and helpful. In the five evenings we discussed: (1) The Bible class; organization, promotion, curriculum. (2) The teacher; his personality, private life and public work. (3) The scholar; his personality, problems and needs. (4) Women's societies; as expressional, educational life. (5) Men's clubs; functions, possibilities. This leadership-training teaching experience was most helpful to me, clarifying my ideas, and providing an outlet for my desire to share my experiences in adult education.

OUR newer emphasis in Christian education stresses the fact that Christian personality grows by the meaningful experiences through which the person goes. We become Christian by engaging in Christian enterprises and by doing Christian things.—*Lin D. Cartwright.*

An Adult Goes to Camp : MEMORIES OF A SUMMER ASSEMBLY

By ETHEL LAROS ("LARRY")

"Look before you leap" is good practice—sometimes. But if I had looked before I leaped to Unami last summer I would have missed the fine spiritual enrichment received from cabin devotions, twilight services, the communion at our hallowed Vesper Spot, and the candlelight service with its friendship circle under the stars. For just as the tall buildings in the city leave only a small portion of sky visible and hide our view of the stars, so the many activities of life leave little time for communion with God, and almost hide him from us.

If I had looked before I leaped to Camp Unami I would have missed the great mental enrichment from studying "How Jesus Developed Leaders" under our dean, Dr. F. W. Tomlinson; I would have missed an

decided to go. When I received the application-blank one item caused disturbance, the fourth space to be filled in was: "Age." Maybe the assembly is only for young people. Maybe I should not go. It's all right here at home where the young people say, "We never think of the difference in age between Larry and the rest of us," but at Unami it might be different. I ran my thoughts.

Then I looked over the courses offered. With only one term a year at our local leadership-training school getting the complete teacher-training course was going to be a long-drawn-out process. Here was an opportunity for more training under splendid Baptist teachers. The resistance was overcome. I bravely put down "50" in the age space and mailed the application.

When I arrived at Unami and was assigned to a cabin I was thrilled at the prospect of spending two whole weeks at that delightful spot. Then someone said, oh, kindly, "Miss L., if you would rather not sleep in a cabin, we can make other arrangements for you."

"I am sure I shall be very comfortable," I replied.

In spite of the reassuring answer, "That's fine," I again had some misgivings. Instead of plus I should have put down minus, for I am nearer sixty than fifty. It might be better if I were quartered with the older folks.

Perhaps I should not have com-



intelligent "Study of Childhood," and "Training Young People in Worship," with the Rev. Stanley A. Gillet; and the study of the Old Testament under Rev. Mervin A. Heller, who made the grand old prophets live again for his pupils. Finally if I had looked before I leaped I would have missed two weeks of delightful fellowship with some of the finest young people in Pennsylvania.

About three years ago, in early fall, while on a motor trip with a friend who had been a counselor at Unami, a stop was made at the camp so that I could see the place. I fell in love with Unami instantly and permanently.

So last summer when the poster was displayed in our church school room and I read the announcement that an assembly would be held at Unami for "All Sunday school workers, sixteen years old and up," I

after all. Finally I decided to try it for one night at least. My doubts and fears vanished when the other occupants of Cabin No. 2 arrived. They were genuinely cordial and friendly. There was "Snooky," a little Italian girl, just out of high school; "Trudy," who had recently finished normal school and started to teach; "Phil," a sophomore at Wilson; "Brownie," who was taking a secretarial course at a business college; and "Sis," our beloved counselor, who had been graduated from the Baptist Institute.

The only mark of distinction between youth and age was soon erased. The campers were inclined to "Miss" me. Even the boys and girls at home do not do that. Then I was dubbed "Larry," and I felt that I fitted in, without crowding! The years slipped from my shoulders one morning in class when the teacher asked how many of us had studied biology. The

ject was not included in the curriculum when I ended high school, and I had not gone to college. I figured that even though more years had passed over my head, many of the campers were away ahead



The Log Cabin



Cabin Lane

me in education, and that evened up matters. Among the campers were students from Wilson, Acknell, Albright and Temple.

And so the two weeks at Unami passed! Two weeks of spiritual uplift, mental activity and recreation: swimming, volley-ball, tennis, quoits, and evening programs of stunts, games and so forth. What I enjoyed most were quiet walks along the lovely trails, watching young robins and thrushes feast on safras-berries, a meadow-mouse enjoying a delicious lunch of May-apple, an occasional glimpse of a chipmunk—or just lying in my bunk watching squirrels frisking about in the hickory-nut trees.

What a wealth of memories I brought back! On a cold, dismal, rainy November evening I am re-living those two glorious weeks. Here is the daily program and schedule of courses—mental pictures of teachers and classes pass across the pages. *Patter*, the assembly paper, with its newsy bits about the campers, brings smiles; and this reminds me of "ureka," "Observer," and "Weather Prophet."

The program of the Galilean service makes me feel in the hush of that August evening. I see the eastern sky a blaze of purple, rose and gold; hear the cries of the night-hawks soaring above the creek, the strains of a violin in the distance, and the soft splash of the water as the boat is rowed into sight—Jack's voice as he tells the old, old story, even as Jesus of Nazareth preached from a boat in the long

ago. The order of service for Sunday morning brings to mind Professor Bond's sermon on "God's Plumb-Line," and I feel sure that Unami helped me to measure up better to that "plumb-line."

I greet the campers on the big photograph, and call them by name; my kodak pictures, not very satisfactory, but precious; the prized symbol of the Munsee Tribe, awarded to first-year campers. Never was a schoolboy more proud of his "letter" than I am of that bit of felt. May the Great Spirit keep me worthy of this emblem of those peace-loving Indians. This mimeographed sheet of Camp Unami songs sets me to humming,

"Oh, beautiful Camp Unami!
We love your rocks and your trees,
And your cool, refreshing breeze!
Your shade and your flowers,
And your sunlit hours,
We love to stay in your woods all day,
And read and write and think and pray."



Cabin "Teedy"



The Mess Hall

Nor must I leave out the following "Statement of Purpose," that was printed on our attractive banquet program:

I believe in God, who is for me spirit, love and the principle of all things.

I believe that God is in me, as I am in him.

I believe that the true welfare of man consists in fulfilling the will of God.

I believe that growth in love will contribute more than any other force to establish the kingdom of God on earth.

Believing these things, I shall return to my home with a new determination to follow Christ's principles of life, in helping a world in which humanity, truth, and brotherhood are needed.

So be it.

For His Service, or the Building of a Life

A Pageant for the Closing Exercises of a Vacation Church School; with Department Demonstrations

By MARY J. GALBRAITH, St. Petersburg, Florida

CHARACTERS

ANNOUNCER. Older boy or girl who is an effective speaker.

HIDDEN SINGER.¹ Older girl with good voice for solo part.

Part I. YOUNG MOTHER,¹ SMALL BABY, TINY GIRL.

Part II. MOTHER,¹ BOY (of 4 or 5), GIRL (of 6).

Part III.

BOY and GIRL from Beginners Department (dressed in white).

BOY and GIRL from Primary Department (dressed in white).

BOY and GIRL from Junior Department (dressed in white).

BOY and GIRL from Intermediate Department (dressed in white).

Part IV. YOUNG MAN¹ and YOUNG WOMAN¹ of college age.

FOREIGN CHILDREN, six, dressed to represent China, Japan, Korea, Mexico, Africa, India.

AMERICAN CHILDREN, two, dressed in ragged clothing, to represent children of the slums; two in faded gingham dress (for girl) and overalls (for boy), to represent mountain children; two in Indian costume.

CRUCIFER. Tall boy in black-and-white choir costume; carries cross with long standard, gilded or covered with gold paper.

LIGHTING

Parts I, II and IV close with tableaux, for which special lighting must be provided. The simplest is a spot-light, but a more beautiful effect is obtained with colored lights.

Pageant

ANNOUNCER. We are presenting tonight a short pageant entitled "For His Service: the Building of a Life." In this pageant we shall try to depict for you some of the good influences which go to the building up of a Christian character, as we follow the life of a little child from babyhood to maturity. Our pageant is in four parts: I, Dedication; II, Home Training; III, Church School and Vacation Church School; IV, Special Training. Especially do we wish to stress the important part the church school and the vacation church school play in the religious training of a child. The closing scene will show us the boy and girl splendidly equipped in heart and mind for the work that is before them, eager and ready to do and to dare.—"For His Service."

PART I. DEDICATION

(For this scene an improvised altar is placed at center rear of stage. On it is a lighted candelabrum. Enter YOUNG MOTHER, carrying BABY. She kneels at center of stage, facing altar, holding out in her arms her baby. TINY GIRL stands close beside her.)

MOTHER (with much feeling). Father, I bring my child to thee today. In the words of Hannah of old: "For this child I prayed; and the Lord hath given me my petition which I asked of him: Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord."

UNSEEN SINGER (sings softly, to tune of Gottschalk's "Last Hope"; any hymnal):

¹ These older characters will of course come from outside the school.

"Father, take this child of mine;
Make it truly, wholly thine.
This dear gift thou gavest me,
Lord, I dedicate to thee. Amen."

(MOTHER and CHILDREN hold pose during tableau.)

(Curtain)

PART II. HOME TRAINING

(Curtain rising discovers MOTHER sitting in easy chair with Bible open on lap. Beside her, one at either side, stand BOY and GIRL. Pupils of school, seated in audience, sing softly "Tell Me the Stories of Jesus").

MOTHER (reading from Bible). "Jesus called them unto him, and said, Suffer little children to come unto me, forbid them not; for of such is the kingdom of God. And he took them up in his arms, put his hands upon them, and blessed them."

SONG ("I Think When I Read that Sweet Story of Our second verse only. If possible should be sung by the CHILDREN; otherwise by hidden soloist. At first line children raise hand to head; at second, make enfolding gesture with arm; at third, point to themselves; at fourth, extend arms front, palms up):

"I wish that his hands had been placed on my head,
That his arm had been thrown around me,
And that I might have seen his kind look when he said
'Let the little ones come unto me.'"

(After song the children, with folded hands, kneel at MOTHER's knee, holding pose of prayer in tableau, while pupils of school in body of church sing softly first verse only "Jesus, Friend of Little Children," closing with Amen.)

(Curtain)

PART III. THE CHURCH SCHOOL

BEGINNERS

(Children of Beginners' Department come on stage, arranging themselves that the two children representing BOY and GIRL of the pageant stand a little in front of others.)

DEPARTMENT SONG. "A Child's 'Thank You.'"

(A ten-minute—preferably less—demonstration of song Bible memory work is now given, the BOY and GIRL take some special part. Beginners then leave stage.)

PRIMARY

(Enter primary children; same arrangement as before.)

DEPARTMENT SONG. "How Strong and Sweet My Father's Care."

(In primary demonstration, which follows, primary BOY and GIRL take a prominent part. In Bible memory work emphasize love and service. Exit primary.)

JUNIOR

(Enter juniors, same arrangement as before.)

DEPARTMENT SONG. "We've a Story to Tell to the Nation verses 1 and 4.

(In junior demonstration give junior BOY and GIRL special part. Let this department bring out the thought of consecration to service. Exit juniors.)

INTERMEDIATES

Enter intermediates; same arrangement as before.)
DEPARTMENT SONG. "True-Hearted, Whole-Hearted, Faith-
and Loyal," verses 1 and 2.
Same prominence in demonstration for intermediate Boy
and Girl. In material for demonstration stress consecration
of service. Exit intermediates.)

(Curtain)

PART IV. SPECIAL TRAINING

For this final scene two light door-frames have been pre-
pared, to be set up a little apart, near rear of stage. Over the
top door are the words "Training School" in large letters;
over the right the word "Seminary." The altar used in Part I
is still at rear of stage. Before curtain rises, performers take
their places on stage, YOUNG WOMAN in door at left, YOUNG
MAN in door at right, each with open Bible in hands; CRUCIFER
at center rear just in front of altar; FOREIGN CHILDREN
at left of stage, near front; AMERICAN CHILDREN
at right, near front. The smallest child of the two latter
groups, a beginner, should stand out
a little in advance of the others of the
group.)

UNSEEN SINGER (sings first verse
"I'll Go Where You Want Me to
Go, Dear Lord." At close of verse
the chorus is sung by Daily Vacan-
tion Church School pupils in audi-
ence.)

AMERICAN CHILD (junior or inter-
mediate girl):

From the dust and grime of the
city streets,
Where vice and sickness and want
all meet,
From the mountain coves so steep
and wild,

Where there's never a chance for a little child.
From the plains, where the red man's children rove
With no one to tell of a Saviour's love,
From the depths of our need we are calling today.
Won't somebody help us? Oh, hasten we pray!

(At (1) beginner child in front of group holds out arms
toward YOUNG WOMAN, holding pose during this speech. At
the end all the AMERICAN CHILDREN take same pose.)

YOUNG WOMAN (stands in listening attitude, then speaks):

Oh, what are those voices that fall on my ear?
Oh, what is the cry that so faintly I hear?
'Tis the children—in city, on mountain and plain;
They are calling to me in their grief and their pain!
They're oppressed, they're neglected—Does nobody care?
America's children! Oh, list to their prayer!
Dear Master, the call I will gladly obey,
To tell them of Jesus, the Light and the Way.

(At (1) she moves forward to group at right of stage, and
stands, holding out in both hands the open Bible.)

FOREIGN CHILDREN (sing (1) first verse only of "From
Greenland's Icy Mountains," changing last two lines to read:

² We call you to deliver
Our lands from error's chain.)

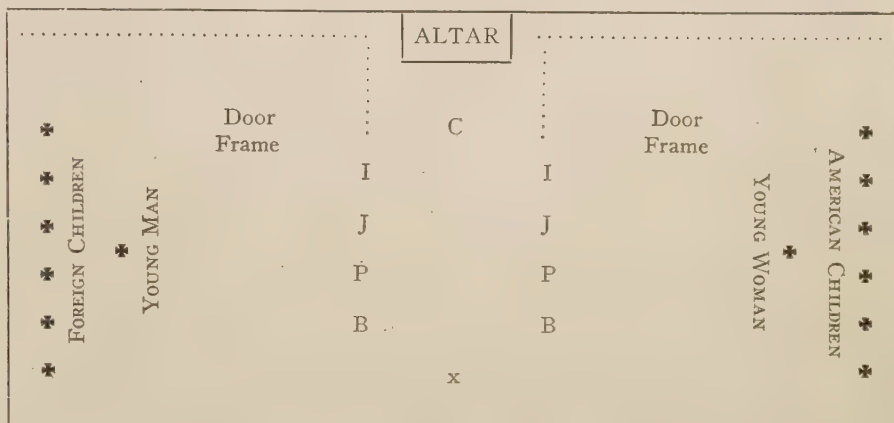
(At (1) beginner child in front of group holds out arms
toward YOUNG MAN, holding pose during singing of song. At
the end all FOREIGN CHILDREN take same pose.)

YOUNG MAN (listening):

Hark to the call from the far-away!
"Come and help us!" I hear them say;
"Bring, oh bring us the gospel light—
Here all is sorrow and darkness and night!"
I see little children in sin and in shame,
Never once hearing of Jesus' dear name!
Oh, I must hasten to tell them today
Of Jesus, the Light and the Life and the Way!

(At (1) he moves forward to group at left of stage and
stands, holding out in both hands the open Bible. At a chord
on piano entire D. V. C. S. rises and sings triumphantly verses
1 and 3 of "Lead On, O King Eternal." At first word of song
from side entrances near rear enter the eight BOYS and GIRLS
representing Departments in Part III. They follow line of
march indicated below and stand facing front.

(In the second verse, at the words "thy cross," the two lines
of BOYS and GIRLS turn quickly to face each other. At same
instant CRUCIFER, lifting the cross high, advances between the



lines. The eyes of the children in line are raised to the cross.
As CRUCIFER passes each couple they swing around facing
front again. CRUCIFER times his advance so as to reach a
position at center front a little in advance of beginners children
(x) by close of next line of song, standing in position during
singing of last two lines, closing with "Amen." All hold poses
while special lighting effects are used in tableau.)

(Curtain)

LUKE 12: 6, 7

Said the robin to the sparrow—
"I should really like to know
Why these anxious human beings
Rush about and worry so!"
Said the sparrow to the robin—
"Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me."

BAPTIST SUMMER ASSEMBLIES FOR 1936

STATE	DATE OF MEETING	DEAN OR DIRECTOR IN CHARGE
<i>Arizona:</i> Prescott	July 6-17	Rev. F. W. Wightman, 808 Professional Building, Phoenix
<i>California, N.:</i> Pine Rest, Sacramento Valley	June 8-19	Rev. Gordon D. Forbes, 228 McAllister Street, San Francisco
San Joaquin, Camp Sierra	June 29 to July 4	
Lake Tahoe	July 20-31	
<i>California, S.:</i> Idyllwild Pines	August 16-29	Rev. O. deW. Cummings, 313 West Third Street, Los Angeles
<i>Colorado:</i> Estes Park	June 22 to July 2	Rev. W. F. Ripley, D. D., 611 Colorado Building, Denver
Western, Grand Messa	July 20-26	
<i>Connecticut:</i> Storrs	July 6-17	Rev. O. P. Campbell, 455 Main Street, Hartford
<i>Idaho:</i> Saw Tooth Mountains	July 27 to August 7	Rev. Ezra Duncan, 316 Newhouse Building, Salt Lake City
<i>Illinois:</i> Lake Bloomington	June 20-27	Rev. L. H. Koehler, 626 Normal Avenue, Normal
Chicago, Lake Geneva	July 19-26	Rev. L. P. Jensen, 203 N. Wabash Avenue, Chicago
<i>Indiana:</i> Franklin	July 21 to August 1	Rev. W. R. Jewell, 1729 N. Illinois Street, Indianapolis
Wawasee	August 16-23	
Roumanian	August 4-15	
<i>Iowa:</i> Iowa Falls	July 14-26	Rev. N. H. Carman, 514 Hubbell Building, Des Moines
<i>Kansas:</i> Scott City	July 20-31	Rev. A. L. Black, 918 Kansas Avenue, Topeka
Ottawa	August 3-14	
<i>Maine:</i> Higgins Academy	June 22 to July 3	Rev. Roy H. Short, Millinocket
Presque Isle	July 6-17	Rev. A. C. Berrie, Presque Isle
<i>Michigan:</i> Hillsdale College	July 20-30	Rev. Mark F. Sanborn, D. D., 80 E. Michigan Avenue, Battle Cr.
<i>Minnesota:</i> Medicine Lake	July 13-19	Rev. E. H. Rasmussen, 529 Second Avenue, South Minneapolis
<i>Montana:</i> Temple Hills	July 27 to August 7	Rev. Ezra Duncan, 316 Newhouse Building, Salt Lake City, UT
<i>Nebraska:</i> Hastings	August 11-22	Rev. H. Q. Morton, 1222 Farnam Street, Omaha
<i>New England:</i> Ocean Park	August 17-29	Rev. W. G. Towart, D. D., Bennington, Vermont
<i>New Jersey:</i> Hightstown	June 29 to July 10	Rev. O. F. Laegeler, 158 Washington Street, Newark
<i>New York:</i> Keuka College	July 27 to August 7	Rev. K. L. Cober, 433 S. Salina Street, Syracuse
<i>North Dakota:</i> Lake Metigoshe	June 22-28	Rev. W. H. Bayles, Huron, S. Dak.
<i>Ohio:</i> Granville	July 20 to August 1	Miss Helen Wickes, Granville
<i>Oklahoma:</i> Deyo	July 20-30	Rev. H. F. Gilbert, Walters
<i>Oregon:</i> Cascadia	July 27 to August 7	Rev. T. H. Hagen, D. D., 505 Odd Fellows Building, Portland
<i>Pennsylvania:</i> Unami	July 18-31	Rev. F. W. Tomlinson, D. D., 1703 Chestnut Street, Philadelphia
Factoryville	August 3-15	
Corbly, first period	August 16-22	
Corbly, second period	August 23-29	
<i>South Dakota:</i> Camp Judson	July 27 to August 7	Rev. W. H. Bayles, Huron
<i>Utah:</i> Ogden Cañon	June 29 to July 10	Rev. Ezra Duncan, 316 Newhouse Building, Salt Lake City
<i>Washington:</i> Burton	July 13-24	Rev. Victor N. Witter, 506 Washington Mutual Building, Seattle
Twinlow	July 27 to August 3	
<i>West Virginia:</i> Philippi	August 11-21	Rev. A. B. Withers, Box 1126, Parkersburg
<i>Wisconsin:</i> Green Lake	July 27 to August 2	Rev. R. H. Ewing, 1717 W. Wells Street, Milwaukee
Green Lake	August 2-10	
<i>Wyoming:</i> Wyoba	August 3-13	Rev. W. F. Ripley, D. D., 611 Colorado Building, Denver, Colo.

The Valued Social Program

By Mrs. W. C. Kohler

When the leaders in a very successful church school are asked to explain how they attained such success, they replied that they had never allowed the social side of the school's work to become cheap and common. Once they had felt that the way to win the young folks was by dangling a good time before them. That failed. Now they made everything secondary to the high spiritual task of serving and worshipping God. They still had good times, but they were not everyday affairs, as formerly.

There are many educators who are beginning to think that there has been altogether too much of the play idea in the secular schools; and certainly the social side of the Sunday school can easily be overworked. "Feed the young folks and you'll keep them in line" has been the motto in many quarters, so that picnics, entertainments, socials, picnics and parties have been provided by the adults anxious to hold the young people to religious work. But when a thing becomes cheap in character it will not hold youth. Too much play is ruinous in the home, the school and the Sunday school. On the other hand, an occasional good time, high class, refined, full of fun, will add interest to any class and bring in new members. A really worthwhile entertainment, carefully worked out and brought to a successful completion, is worth a dozen haphazard affairs thrown together with the thought that something must be done each week to "hold" the class and the school together.

"We have one social each month in winter and one picnic for the whole summer," said the president of a large and thoughtful class recently. "Each member has his chance to help make the whole thing a success, for we are divided into groups, and thus we have variety, delightful surprises and real entertainment. We try to make our socials so high class that it is an honor to help with them and also to be invited to them."

"Nothing cheap!" is the motto of each social committee in another large class. Music, games, talks, food, and every detail must be such as will show careful planning and arranging. There is no calling on a speaker the day of the function and asking him to "say something" that evening. Every contribution must be worth while. The food need not be costly, but it must show that the committee spent time and thought in getting the best for their money and in serving it tastefully. Our socials are now real occasions, and members are very slow to cancel attendance for any other reason than illness. By keeping the whole thing on a high level other classes have taken up the idea and great good has resulted. Why not? In the public school and in secular organizations

careful attention is given to the production of the good times, why not put the Sunday school's social life a degree above them all? It never helps to cheapen the entertainment idea until people have to be urged and entreated to come; rather they should regard it as a privilege and an opportunity, to show the world how sweet and wholesome a good social program can be made in the hands of active, consecrated Christian workers. It is the leaven that is slowly leavening the whole lump in many communities that had hitherto known only the wild, rough-house type of good time for the young folks.

A Dedicatory Service for Children

By A. J. Harms, Th. D.

Shortly after coming to the Albany Park Baptist Church, Chicago, the cradle-roll superintendent informed me that she had secured the consent of some parents to have their babies dedicated. Accordingly arrangements were made to have the parents with their little ones present at the Sunday morning worship service. There were two couples, one belonging to the church, the other not.

The service was simple. At a given time the parents came forward to the altar, the fathers holding the little ones in their arms. First, parts of Scripture referring to the presentation of Jesus in the Temple were read as the parents stood before the altar. Following the Scripture, the pastor offered a dedicatory prayer, with his hands lifted in benediction over the heads of the children. After the prayer, the pastor read a letter, written to the little children. It closed with this paragraph:

"I hope that you will never forget that when you were a little baby, your father and mother brought you to church and standing before a large congregation in front of the church prayerfully dedicated you to God. My prayer for you is that their God may become your God and their faith your faith and their heavenly home your heavenly home. I am giving this letter to your parents on the day of your dedication that they may keep it for you until you are seven years old and on your seventh birthday give it to you and explain it to you."

Most lovingly,

YOUR PASTOR."

Following the dedicatory service the children were brought to the church nursery, and the parents remained in the auditorium for the preaching service. After the sermon, when the altar call was made, one of the mothers, touched by the Spirit, came forward to take her place for Christ and baptism. Soon her

husband also came forward, and stood by her side to confess Christ and ask baptism.

Presently a stir to the right drew our attention to an elderly gentleman who was coming forward. As I met him I asked him who he was. He replied, "I am coming to take my place with these my children." He was the grandfather of one of the little children that had just been dedicated! As we sang the last stanza of an invitation hymn, another father, whose two children were members of the church but who himself had never taken a stand for Christ and baptism, came forward. He was followed by his wife, a Catholic, who likewise came and accepted Christ. That day heaven seemed very near.

Using the Vacationists in Rural Church Schools

By Bert Morehouse, Chicago, Ill.

Last summer a church school located in a beautiful rural community awakened to the fact that it had for a long time been allowing a golden opportunity to slip by unheeded and unused. Several hundred vacationists each year were spending anywhere from one week to three months in their neighborhood. Surely among this number there must be some Sunday school teachers who could bring to them messages of inspiration, help and encouragement.

"Why not hunt out and enlist these people, these vacationists, in the work of the local church and Sunday school?" thought the superintendent. A "Summertime Committee" was appointed to try it.

First of all, the committee found as many teachers as they could, as well as men and women of prominence capable of bringing a message to the people. They approached these persons tactfully, and laid before them the big opportunity and privilege they had of doing a constructive piece of work each Sunday while among them, not only benefiting the residents of the rural community thereby, but the vacationists as well.

Next, they visited the summer hotels and boarding-houses and left each week cordial printed invitations for the guests registered there, inviting them to attend their church and Sunday school the following Sunday. The committee also visited the various campers and cottagers and gave them personal printed invitations to come.

This resulted in special classes needing to be formed for the vacationists. A survey of the school those summer Sunday mornings would have discovered, here a class interested in missions, there one studying Americanization plans, and still another a parents' class. The classes for children were graded as to ages and curriculum, and taught by experienced and trained elementary-class teachers from among the vacationists.

In these classes were the children of both the vacationists and the residents of the community.

When autumn came and the vacationists had gone, the school again settled back to its small numbers, but not back to the old-fashioned methods and lethargy of other days. The teachers and officers had caught a vision of the possibilities within a small rural Sunday school like theirs and were determined to make progress as far as possible in the light of the knowledge they had gained—until the coming of the vacationists again the next year should carry them on to still greater achievements in the Master's service.

One of the vacationtime teachers, who had come away from the noise and heat of a great city for quiet and rest, and who had planned to forget Sunday school work for the month she was there, was heard to remark, "I never enjoyed anything so much as this month of teaching the children in this rural Sunday school. I wouldn't have missed the opportunity for anything." She had said, as she said good-bye to the superintendent, "I am coming back again next year—if you will have me." The superintendent assured her that he would be a thousand times glad to have her come again.

What has been done in this little rural Sunday school can be done in many another this summer, if this suggestion is heeded and the opportunity used.

This is the way Jesus used his vacations.

The Vocabulary of the Teacher of Religion

By Frances McKinnon Morton, San Marcos, Texas

Educators of today are saying that a child's vocabulary is a very good test of his intelligence. A child is not usually conscious of any desire to appear wiser than he is, so he is apt to speak only of what he knows of things he has either apprehended through his physical senses or experienced in his emotional life.

We enjoy a young child's unspoiled conversation because it has life and vitality, a zest and meaning because the words are real. He has learned none of those formulas of conduct and expression which so often become routine practice to older people and accordingly lose their force. There is never any ritual about the natural talk of a child; it is the expression of his life and experience; so we appreciate it. It never bores, and if we are willing to listen attentively we understand what is being said. We understand it because it has the simplicity of directness. Any child's talk is indeed a very fair gauge of his intelligence, and an indication of what occupies his thought and attention.

A vocabulary is a good intelligence test for any child; the writer reveals himself by the technical terms he uses in discussing his work; and so does a lawyer

doctor, teacher, or scientist. Our choice and use of words reveal our inner selves to the outer world.

As workers in Christ's church we might then very profitably study ourselves from this angle, asking ourselves what sort of spiritual vocabulary we employ. Would the nature and range of our words declare us to be competent religious instructors? Do we have God so constantly in our thoughts that we are able to speak freely and naturally about him? Do we practice prayer so consistently that we are able to talk intelligently about it? Does our spiritual vocabulary, in short, reveal the fact that religion is real and vital to us?

Of course in teaching religion there arises the difficulty that we do not have a fixed body of information about religion. Experience in our relations to God and to our fellow men may be so variable, so constantly changing, that truth for us will continually enlarge and advance into new visions and fresh experiences. The spiritual background of our lives will however remain fairly constant, and we may build up our spiritual vocabulary until our words take on fresh meaning to ourselves and reveal to others the inspiring fact that we have walked with God.

We enlarge our spiritual vocabulary by Bible study and by other study involving the religious experiences of humanity; by prayer, and by experience in Christian service. In these simple ways we become Christians, with something like a vital spiritual vocabulary.

A Church School Roadside Market

By Susan Jafrend, Boulder, California

The girls and women in a country Sunday school tried out the idea of conducting a wayside booth on Saturday mornings to supply products to be used in Sunday dinners. They put up a blackboard to advertise their goods, and signs up and down the road also calling attention to their booth. They also advertised in the county paper. They had cottage cheese, butter, milk, cream, berries, and other fruits in season, vegetables, fowls, and sometimes cooked foods. Their cooked foods consisted of such staples as country homemade bread, cakes, pies, cookies, crullers and jellied fruits. Each family contributed just what they could spare and arranged to take back what did not sell.

The booth was open as early as 8 a. m. in the summer season. It remained open as long as there was anything to sell—but usually everything was sold by noon. Many customers drove out from the surrounding towns on purpose to get products right from the farms, and at reasonable prices. Not infrequently passing motorists stopped for a roadside lunch or for things to carry home with them.

A committee arranged for supplies and for the help

needed to conduct the booth week after week, so that everyone was given an opportunity to supply and to help with the work.

They sometimes sold on commission products which the families desired to have sold, but could not afford to give outright. The school cleared from ten to twenty dollars a week, besides furnishing an opportunity for those who did not do regular produce-marketing to sell their surplus and at the same time help the school. The booth was of course conducted only during the summer months.

A Sermon from a Silver Dollar

A dollar is like the gospel in that it must be in circulation to do any good. If you keep a dollar in your pocket year after year, it doesn't help any one. If the people who have the gospel keep it to themselves it can't save the world.

Look at the date on your dollar. It shows how many years have passed since Jesus Christ came into the world. Then there is the word "Liberty" on the face of it. Think how many verses in the Bible tell us how Jesus made men free.

See the laurel wreath on the head of the Goddess of Liberty. Jesus has promised a crown that shall not fade away to those who bear his gospel to the world. Then there are the words, "In God We Trust." The reason missionaries have been able to do so many things is because they trust in God.

The eagle, the king of birds, is on the dollar. The Bible says that those who serve and trust will be as strong as the eagle and have new strength every day.

The Latin words *e pluribus unum* mean "one in many." Jesus teaches us to be one family in his love.

The eagle holds a bunch of arrows in one foot. This is symbolic that the gospel should be sent all over the earth as arrows are sent forth quickly in every direction. In the other foot the eagle holds an olive-branch, which stands for peace. Every Christian should be a messenger for peace.—*Reprinted from "The Baptist New Mexican."*

IN one of Dora Greenwell's books there is engraven on the title-page a hand grasping a cross, and encircling it this motto: *Teneo et teneor* (I both hold and am held). We do not hold on to something dead and unresponsive, trusting in our strength and endurance: we are held by the hand of "The Strong Son of God," "Immortal Love." When our grasp relaxes, let the thought of the supporting hand of Christ come to sustain and reenforce us. Paul talks about laying hold "on the prize for which also Christ has laid hold of me" (Phil. 3:12).

Suggested Class Names

Mrs. Chalmers is frequently asked to suggest names for organized Young Married People's and Parents' Classes. Here is a list of suitable names that she has prepared:

"Home Makers' Class," "Y. M. P. C." (Young Married People's Class), "Home Lovers' Class," "Parents in Council," "Together" (with each other, with God), "The Partnership Class," "The Family Altar Class," "The Hearthstone Class," "Homebodies," "The '13' Class" (1 Corinthians 13), "The H. A. C." (Home and Church), "The F. A. of L. T." (The Fine Art of Living Together), "H. A. W. Class" (Husband and Wife Class), "The Family Circle," "The Family Group," "Parents Union," "Christian Service Class" (C. S. C.), "Mary and Martha Class," "Christian Fellowship Class," "Daughters of the King," "The Win One Class," "The Lord's Messengers," "Maramura" (Mary, Martha, Ruth), "Setrucha" (Service, Truth, Charity), "T. E. L." (Timothy, Eunice, Lois).

RECENT BOOKS

Order All Books from The American Baptist Publication Society

"MAN ALIVE! FORTY MORE YEARS TO GO!" By Harvey Blodgett. The Blodgett Press, St. Paul, Minn. 1935. 64 pages. Price, \$1.00.

"Every depression," says this writer, "leaves its trail of ruin, wipes out countless modest fortunes, brings to defeat, and worse, the cherished aspirations of persons in every walk of life. To the strong-hearted, however, the defeat is temporary; yes, often a guide-post on the way to loftier heights." Young men, especially, must escape the defeatist attitude. They must win through to success. To encourage them, to help them think straight and establish high ideals, is the purpose of this book. It is the kind of book business executives like to give to the young men in their employ, for it is filled with common sense and interesting stories from real life.

SOME PSYCHOLOGY. By Mabel C. Williams Kemmerer. Bruce Humphries, Inc. 229 pages. Price, \$2.00.

A friendly book that makes the subject of psychology an entertaining study. Psychology, being the scientific study of mental life, is of importance to everyone—and why should not the subject be presented in an interesting fashion? While the style is popular, the statements are reliable and the book can be read with profit by many who have pursued more formal and exhaustive works.

JESUS AS A TEACHER. By Henry B. Sharman. Harper & Brothers. 168 pages. Price, \$2.00.

This is not exactly a harmony of the Gospels, but it is a careful arrangement—in our English Revised version—of the record of Jesus' words and the facts

of his life. There is no interpretation, except the suggested by selection and arrangement, and caption. These are printed in red. It is, taken all in all, a beautiful book. To read the Gospel text in this attractive and "different" form brings new interest and enjoyment. Doctor Sharman, formerly a professor at the University of Chicago, is a specialist and authority in the textual criticism of the Gospels.

BLUE BELLS AND SILVER CHIMES. By Anna Theresa McIntyre. The National Publishing Company. 64 pages. Price, \$1.50.

An exceptionally attractive book of (original) "Childhood Verse and Happy Rhymes for Boys and Girls"—this is the subtitle. The little poems have the true jingle. We enjoyed reading them and wished that our own children were still children, that we might have the fun of reading or repeating them to them. There are forty-seven delightful illustrations by Elizabeth Pyle. And they are line drawings, as all illustrations for children should be. The book is bound in blue and put up in a blue box.

GREAT CHAPTERS OF THE BIBLE. By G. Campbell Morgan, D. D. Fleming H. Revell Company. 372 pages. Price, \$2.50.

The fifty-three chapters of this book treat of the number of chapters of Scripture. They were chosen by popular vote as the chapters that make the greatest appeal to the human heart. Doctor Morgan, in interpreting them, displays his rich and unusual talent for exposition.

BILLY, THE MAVERICK. By Evelyn Scott. Henry Holt. Illustrated. 359 pages. Price, \$1.75.

Billy was an orphan, brought up on a Western ranch. One day he is told that he is heir to a peerage and a rich estate in England. Things begin to happen. The boy gets into and out of scrapes and has an amazing amount of adventures—some unhappy ones—with surprising results at the end of the book. An interesting tale for boys and girls.

Lesson Topics for July

- July 5. THE COMING OF THE HOLY SPIRIT IN POWER. Acts 1:6-14; 2:1-47.
- July 12. WITNESSING UNDER PERSECUTION. Acts 3:1 to 4:31; 1 Cor. 1:21-25.
- July 19. SOCIAL SERVICE IN THE EARLY CHURCH. Acts 4:32-35; 6:1-7; 9:36-39; 2 Cor. 8:1-9; 1 John 3:13-18.
- July 26. CHRISTIANITY SPREAD BY PERSECUTION. Acts 7:54 to 8:4; 11:19-21; 26:9-11; 1 Peter 4:12-19.

INTERNATIONAL SUNDAY SCHOOL LESSONS

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SECOND QUARTER, 1936: JESUS MEETING HUMAN NEEDS

(Second Half of a Six-Months' Course—Studies in Luke)

AIM. From a study of Luke's Gospel to learn the love, sympathy, and helpfulness of Jesus in meeting human needs; to set forth the ways in which he meets these same needs today; and to inspire his followers to service for others in the name and spirit of Jesus

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LESSON X. JUNE 7. DOING THE FATHER'S WILL

Luke 22: 39-71. (Verses printed, Luke 22: 39-53)

GENERAL THEME: JESUS IN GETHSEMANE

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Isaiah 53: 1-6

KEY VERSE: Not my will, but thine, be done.—Luke 22: 42

39 And he came out, and went, as he
as wont, to the mount of Olives; and
his disciples also followed him.

40 And when he was at the place, he
said unto them, Pray that ye enter not
into temptation.

41 And he was withdrawn from them
about a stone's cast, and kneeled down,
and prayed,

42 Saying, Father, if thou be willing,
remove this cup from me: nevertheless
not my will, but thine, be done.

43 And there appeared an angel unto
him from heaven, strengthening him.

44 And being in an agony he prayed
more earnestly: and his sweat was as it
were great drops of blood falling down
unto the ground.

45 And when he rose up from prayer,
and was come to his disciples, he found
them sleeping for sorrow,

46 And said unto them, Why sleep ye?
Rise and pray, lest ye enter into temp-
tation.

47 And while he yet spake, behold a
multitude, and he that was called Judas,
one of the twelve, went before them,
and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, be-
trayest thou the Son of man with a kiss?
49 When they which were about him
saw what would follow, they said unto
him, Lord, shall we smite with the
sword?

50 And one of them smote the servant
of the high priest, and cut off his right
ear.

51 And Jesus answered and said, Suffer
ye thus far. And he touched his ear, and
healed him.

52 Then Jesus said unto the chief
priests, and captains of the temple, and
the elders, which were come to him, Be
ye come out, as against a thief, with
swords and staves?

53 When I was daily with you in the
temple, ye stretched forth no hands
against me: but this is your hour, and
the power of darkness.

At the Threshold of the Lesson

"With the cross as a last test and trial,
looming up in the darkness, there was
something definite and urgent to be done.
He must draw near to the heavenly
Father about this matter; and be it ob-
served that the means and avenue of ap-
proach, even in this supreme trial, proved
to be no other than a human means open
at all times to all men."—C. D. Hoste.

"I see that Jesus conquered his tempta-
tion in the Garden by meeting it with
prayer. The disciples succumbed to their
temptation because they met it without
prayer. In a temptation to rebellion against
the Father's will, the Lord's resource
was prayer. In a temptation to cowardice,
that resource ought to have been theirs.
If he the Master needed to be on his
knees, didn't they, weak disciples?"—G.
H. Knight.

"Jesus and his disciples parted com-
pany in Gethsemane in a very real sense.
Jesus traveled the way of courageous,
sacrificial duty; suffered and won. The
disciples, with seemingly good human
excuses, gave way to weariness, drooped,
slept, and failed. Aggressive, wide-awake
goodness is never defeated by evil, but
such goodness must be alert and active
day and night."—Owen C. Brown.

The Lesson Before Us

I. THE SCRIPTURE

Matthew (26: 36-46) and Mark (14:
32-42) give practically the same account
of the Gethsemane experience. Luke's
is briefer, and evidently derived from a
different source. The Gospel of John
merely says (18: 1) "he went forth with
his disciples over the brook Kidron, where
was a garden, into which he entered, him-
self and his disciples."

Luke alone speaks of its being Jesus'
custom to resort in the evening to the
Mount of Olives; but he does not give
the name "Gethsemane." He omits the
second and third lapses of the disciples

A Bible Message for Every Day

Monday. A Comforter Promised. John
4: 16-24. Did Gethsemane remind our
Lord how much we others would need
comfort, when we should be called upon
to face crises comparable, at least, to
the one he was facing? And now he is
ways with us at such times; more than
strengthening angel.

Tuesday. The Farewell Prayer. John
7: 9-17. "I pray for them." What a
criticism that "them" is upon much of
our praying! If we could only weed
some of the first-personal pronouns out of
our prayers!

Wednesday. The Suffering Jesus. Luke
22: 39-44. When he finds us, his present-
ing disciples, sleeping—in our discipleship
don't you suppose that again he suffers?

Thursday. The Sleeping Disciples. Luke
22: 45, 46. "Sleep" is certainly a good

figure-of-speech word to apply to the
spiritual condition of many Christians,
who not only enter into but succumb to
temptation (cf. 1 Cor. 11: 30).

Friday. The Fleeing Band. Matt. 26:
55-58. How much more shameful was
their conduct than that of the casual fol-
lowers, who were "interested" in Jesus
for a day or two, and then away—from
lost interest! Let us remember, how-
ever, that eleven of them in the end
splendidly made good.

Saturday. Sharing His Suffering. 1
Peter 4: 12-19. Does it mean that if we
put our shoulders under our Lord's bur-
dens, he will his under ours? What a
blessed sharing and cooperation!

Sunday. Perfect Through Suffering.
Heb. 2: 10-18. The essential oil must be
crushed, macerated, out of the flower to
set free and bring into use the delicate
perfume. Is it thus with our lives?

into sleep; and our Lord's comment (Matt. 26:45, 46). It is only in Luke that the angel and the bloody sweat are mentioned, verses 43 and 44. The margin of the R. V. points out that these two verses are lacking in many manuscripts. The theory is that although they stood in the original text, they were omitted by copyists who were unwilling to believe that the ordeal that Jesus was entering upon could cause such physical pain to the divine Son of God. Their phrasing is very Lucan and they certainly belong in his narrative.

Gethsemane was an orchard, rather than a "garden" (John 18:1) and probably an olive orchard; for the name means "oil press." Was Jesus' admonition to his companions to pray against temptation suggested by the fact that he was now facing a greater temptation than those of the wilderness (the deferred one, Luke 4:13) and was himself about to fight it back with prayer? Or was it simply his dread that they would be tempted to fail him?

Mrs. Montgomery's "he withdrew himself from them" (ver. 41) expresses the meaning of the original better than "was parted from them"; for the verb has the sense of "to tear away from." Was the companionship of the three so precious to Jesus that he could not bear not to have them close by him in this critical hour? Perhaps your companionship and mine are even dear to him like that!

Our Lord's posture here should not have too great an emphasis placed upon it. Posture in prayer is determined by mood. Sometimes when I pray I must lift not only hands, but whole body heavenward; but such a prayer as our Lord's here brings one to the knees—even face in the dust.

The petition of verse 42 is of theological importance; for it makes clear that the passion of our Lord was a part of the divine plan for the world's salvation. In "great drops of blood" (ver. 44) Luke employs one of his technical medical words; for "drops" is literally "clots"; our thrombus.

Judas' absence meanwhile would be accounted for by the fact that he had, ostensibly, gone upon some errand for their provision (cf. John 13:29).

"Suffer ye thus far," so enigmatic in our A. V.—and more so in the R. V.—is made clear by Mrs. Montgomery: "'Permit me to do this at least,' said Jesus, as he touched his ear and healed him."

It is sometimes wondered why there needed to be so much secrecy about Jesus' arrest, and why Judas needed to be used, when the Jewish council was so powerful, and when (as our Lord suggests, ver. 53) they had so many opportunities to take him openly. But the Jewish leaders were no doubt uncertain of Jesus' real popular following; they were afraid to stir up a tumult, for that always "got them in bad" with the Roman military governors. If they could once have him committed, under arrest, all would be clear sailing.

II. WHAT GETHSEMANE MEANT TO JESUS

Jesus must have looked with dread upon the cross that he saw looming before him; for he partook of our nature, with its physical and mental sensitiveness (Heb. 2:17). It is being false to the fact of his incarnation to suppose that, since he was divine, he could think of gashing wounds and brutal suffering with any less terror than we do. He was in an agony of amazement and fear, as he himself declared (ver. 44; Matt. 26:37, 38), and wanted even the dim, shadowy outlines of his avowed friends to be not far off.

But there was a greater Friend on the slopes of Mount Olivet that night, in whose presence Jesus was to fight through the agonizing struggle and complete his consecration for the climax of his victory over sin and death. For him there was one place, and only one, for supreme comfort, for authoritative counsel and for final decision on all issues. That was the place of prayer. Even though he was almighty, he was constantly, humbly seeking the companionship and counsel of the Father. What a matchless example for us who are infinitely less strong and wise!

Some have thought that here the real battle of Jesus' life was fought and won. Why was it a battle, a struggle, for him? We refuse to think of his failing; then why should there have been any struggle about it? He had feelings and a free use of his will to choose the easy or the hard way, the true or the false. On the other hand, he knew perfectly the way of eternal triumph, and he did not turn from it a hair's breadth. It was the way of perfect submission. He had one final prayer which settled the answer to all other supplications: "Not my will, but thine!" Men are likest Christ in their praying when they can pray in suchwise.

III. THE CONDUCT OF THE DISCIPLES

The regretful "Why sleep ye?" (ver. 46) and, "Could ye not watch with me one hour?" (Matt. 26:40) are not expressive of impatience or rebuke. He doubtless pitied them, for it had been a long day and they were tired. But he was meeting and overcoming temptation with watchfulness and prayer, and it was too bad that they weren't. There would be for Peter a reminder of his overconfident declaration of devotion (22:33). And Peter needed the reminder for a warning. Anyhow—

The Gethsemane scene stands for the everlasting shaming of the church and the individual Christian when they are unvigilant; when they sleep while the Master's cause is in dire straits, or needs their wide-awake attention. We should always end the story with our Lord's "Arise, let us be going!" (given by Matthew and Mark) which in the original has a tone of confident determination that we miss in translation.

IV. JUDAS

The Gospels of the New Testament are admittedly the most wonderful, the most

beautiful pages in all the great volume of the world's letters. But alas! there are blots upon it! The cruel rejection of Jesus by his own townspeople, or Peter's denial for example—not the red stain of the "radiance-streaming, peace-and-joy-glowing" cross, notice. And most disreputable blotch of all is this unpardonable betrayal of the Master by one of his chosen disciples, who had walked and talked with him all the days of his ministry.

That he used the kiss, universal token and seal of affection, to do it, is just another bit of the man's God-forsakenness. Most Christians are disinclined to comment upon Judas and his deed—especially since they know that his type of wrongdoing is, alas! all too common even today. "The Judas kiss" has become a common phrase for the treachery of love. The false disciple, indeed, almost spoilt forever this sign of affection.

Practical Questions for Class Discussion

- ¶ May we not say that Christ in the world today has his Gethsemanes, places of trial and betrayal? When we shrink from the trying task of his service, are we not acting like the Eleven?—even sometimes like Judas?
- ¶ Suggest some of the ways in which you and I can watch with and for our Saviour.
- ¶ Our Lord did not welcome that hour and the cup, but he did manfully face the experience. May we not say then, that it is no mark of Christlikeness to "enjoy" pain and trouble—as some Christians profess to? Is not the true joy of the cross (Heb. 12:2) rather in its victory?
- ¶ In what respects should you say that the ordeal of Gethsemane differed from the wilderness temptation? Was there a temptation in Gethsemane, just what was it?
- ¶ Why could not the cup be removed (ver. 42)—that is, why could not salvation have been procured and the Kingdom established in some other way not involving a Gethsemane and the cross?
- ¶ Would the cup of Gethsemane have any association with the cup of the Last Supper?
- ¶ What are some of the explanations of Judas' act with which you are familiar?

HE stooped to bless
And stooping, raised us,
And the tenderness
Which looked in pity on a
World of sin
Long years ago
Still waits in love to call the nations in
Till all shall know
How men shall rise in him to holiness
Because he stooped so low.

—Author unknown.

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman,¹ Columbus, Ohio

PREFATORY NOTE FOR LESSONS OF JUNE 7,
14 AND 21

The lure of alliteration often leads a commentator to fantastic paragraph headings. A group of "S's" in connection with these three challenging lessons occurred to me at once, and I present them with the statement that in my own thought about the text of Scripture as presented for these Sundays respectively the headings appear to me to be not forced but natural. For June 7 I note Suffering, Slumber and Surrender; for June 14, Sin, Sacrifice and Salvation; for June 21, Suspense, Satisfaction and Service. I hope all these "S's" will not mean the letter that killeth, but the spirit that involves life and devotion.

The suffering of Jesus in the Garden of Gethsemane is of course very obvious. A white-heat sorrow burns in the very description of Luke. Even an unbeliever, following the account of our Lord's life in the Gospel record, can not fail to sense the realism of internal struggle. Psychologically, it is altogether understandable. The Christian reads only with emotion about our Lord "being in agony," and "he prayed more earnestly," and "his sweat was as it were great drops of blood." The crisis of this life of lives is about to break. He knows it. His disciples do not hold up. Judas comes to betray him. Peter follows afar off. Peter repudiates him. His captors mock him. From Gethsemane to the cross! *Via dolorosa!*

Without revelation man shapes his own god. Even with the Gospel accounts of the life of Jesus there is a tendency to fashion Jesus the Master after the desired pattern of the reader. Thus does Bruce Barton envision the man of courage and strength with the most desirable attributes of the modern executive; thus does Emil Ludwig in his story of Jesus analyze that great life in terms of the son of man; Edersheim, in his huge work, exalts the Jew and Jewish tradition and ennobles the acceptance of the Messiah by one of his own religious background; conventional art shows the halo about the head; the realist in art picks an incident and yields the brush about that alone. Now if we set out to find suffering all through the life of Jesus, it is there. If we set out to find joy and peace, they are there. It is unmistakable that Jesus bore heavy burdens, and that in Gethsemane he suffered agonies. Mental loads are the heaviest.

Jesus' suffering lay in the path of duty and was incidental to the performance

of his great mission. I believe that Jesus laughed, on occasion. He stimulated great happiness in other people. In my philosophy there is no place for suffering for suffering's sake. Happiness is a worthy objective in all circumstances except those that involve departure from the path of duty and service. To use the slang of the day, it is the mark of a man when he "can take it."

The disciples fell asleep. Jesus found them in that condition. The Master wanted encouragement and cheer. He needed it. Flesh failed him. Two men are more than double one man. The reinforcement exceeds the mathematical ratio by the undetermined psychological value of comradeship. When Agamemnon the Grecian king called for volunteers to spy out the Trojans, Diomed volunteered. He rose up and said:

"I will go, but it is well that I should have someone with me. For to have a companion gives a man courage and comfort; also, two wits are better than one." Jesus' great adventure into the region of supreme suffering was made alone. The disciples should have nestled against their Master. They should have strengthened him. They should have comforted him by a few words that the heavy heart longed for—"Dear Master, the sadness of your heart is hard for us to bear. May we help you? Can we help you? Is there anything we can do for you?"

There is a time to sleep and there is a time to be awake. The time not to sleep surely is when our dear ones look to us for comfort and solace.

The surrender Jesus made was not the surrender of fear or defeat. Not that kind of surrender. It was the blending of his own will with the will of his heavenly Father. Surrender is not the right word, because it has negative implications. Victory—that is the correct term.

Even though the disciples, too weary to keep awake, furnished no help, "There appeared an angel unto him from heaven, strengthening him." The Christian's momentous decisions are made with the strength of heaven.

Suffering—only for duty and God.

Slumber—never to typify the desertion of our friends needing us in the time of struggle.

Surrender—only to lay down the ignoble to win the victory of the noble.

Before My Class of Women

Colena Michael Anderson,
McMinnville, Oregon

Always after a lesson period on the text for today, "Not my will but thine be done," there remains in many a mind and heart the question, "But how am I

to know what God's will is for me?" Jesus calls himself the Bread of Life because he came down from heaven not to do his own will, but the will of the Father (John 6:35, 38). And again he says, "My meat is to do the will of him who sent me" (John 4:34). But how are we to know God's will for our lives? As I have pondered this question an old light upon these verses has flared with a new brilliancy. In this greater brightness I see that the Scripture verses of today's lesson are to the answer of this question what recipes in a cook-book are to the making of bread and meat.

"It was simple," we say, "for Jesus to know the Father's will. After the forty days in the wilderness he walked with a sure step, never once doubting that he lived by the meat that others knew not of" (John 4:32). Yes, the records show that his step was sure, his hand steady, his eye single (Luke 11:34), until that night on the Mount of Olives. But are we right in so interpreting the records? Were there not unrecorded times when Jesus went to pray "thy will be done"? If not, what meaning is there in that phrase "as he was wont" (Luke 22:39). On Saturday when we look upon the freshly baked loaves in our kitchen do we say to ourselves, "Now I need not bake any more; here is enough for a lifetime?"

This to me is the first ingredient in the bread of life, *this habitual turning to God*, this withdrawing from all others for moments of aloneness with the Father, whose will for our lives we would seek. Dear ones will wish to follow us, even as the disciples followed Jesus, but seeking God's will is an individual matter. We must beware lest the blind love of and for our dear ones leads them and us into temptation (Luke 22:40). When we set about to make bread we go to the kitchen as we are wont, and most of us like to go alone. As a rule we do not invite our friends to visit us at that time. Sometimes we even ask the children to stay out for a few minutes. If we practised the same repeated concentration in the preparation of the bread of life we should bring out finer loaves.

The second ingredient is "*Father, if thou be willing.*" Notice how Jesus put that first. He did not say, "This is more than I can bear, take it from me," and add as an afterthought "that is, if thou be willing." No, he placed that submissive phrase first, because it was always first in his mind. Without it he would have had no meat to eat; without it he would not have been the Bread of Life for others. To use that phrase as an afterthought and not as the initial thought in our search for God's will is like remembering yeast after we have set the dough to rise. How earnest do we think any baker of bread is who, after mixing flour, liquid, and salt, says, "I have heard that Mrs. S.—always

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uses yeast when she bakes. Maybe I should add a bit this time"? What kind of a loaf will such a baker bring forth? And yet do we not often forget the yeast of submission in our search for God's will?

The *third ingredient* in preparing this bread of life is *perseverance*. Bread is not ready to eat a minute after mixing. There is the waiting for the yeast to work, the kneading and rekneading, the shaping into loaves, the baking. Consider the bread of life that was being prepared for Jesus in Gethsemane. An angel came from heaven, strengthening him (Luke 22:43), but the angel from heaven could not hasten the process, and we are told that even after the angel's visit "being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground" (Luke 22:44). Why is it then that so often we content ourselves with a sentence prayer, fool ourselves into the belief that when our lips have once said "Thy will be done," our minds and hearts have said the same? The bread of the body calls for kneading and rekneading; the bread of life calls for kneeling and rekneeling.

With all the ingredients properly mixed, the dough raised and kneaded, and shaped and baked, *the next step is to know when to take the loaves out of the oven*. Taken out too soon, the bread is underdone; left in too long, it burns. In either case it becomes unsuitable for consumption. So with our desire to know God's will. Up from our knees too soon, we find the bread of life

inedible; remaining in supplication after the answer has come, we find the hour for the use of the bread past. Witness Jesus' rising from that prayer—calm now, confident of the way he must go, no longer in agony, but walking in freedom, facing a mob (Luke 22:47), penetrating Judas' perfidy (Luke 22:48), rebuking Peter's impetuosity, doing good to those who hated him (Luke 22:51), seeing with a far vision (Luke 22:69). He had found the will of his Father, and he drew nourishment from it because he turned it into action. So, too, must we. The baker of bread does not set the loaf on the shelf to dry or mold. Neither should we set aside the will of God once we have found it.

The Lesson Lived

Susanna G. Fisher

AN EXAMPLE OF SELF-SACRIFICE

Father, if thou be willing, remove this cup (Luke 22:42).

Prof. J. Bergoni, a very eminent French scientist, some years ago died a lingering and painful death due to X-ray exposure while attempting to find a cure for cancer, which is recognized as one of the greatest scourges which has ever affected mankind. He is one of the finest examples of self-sacrifice we have heard of in modern times. He literally gave his life for his quest. The record of his suffering, as he from day to day continued his investigations, reads like the story of a martyrdom. He continued his investigations in his lab-

oratory while death was creeping upon him by inches, and in a lion-hearted way refused to give up his work until he was laid low.

Everyone commends and honors a spirit of this kind. It is in reality the hope of the world. No difficult cause is really won until someone is willing to die for it. It is a glorious fact that we still have men and women who are willing, in laboratory and hospital, to give their lives for mankind. This spirit of self-sacrifice is the very genesis of all noble endeavor. How much are we willing to give up for another person? What am I willing to deny myself in order that another may be saved? This must ever be the gauge of character and conduct.—*Onward*.

SELF-SACRIFICE ILLUMINATED BY LOVE

Not my will but thine (Luke 22:42)

Did you ever receive even a blow meant for another in order to shield another? Do you not know that there was actual pleasure in that keen pain far beyond the most rapturous thrill of nerve which could be gained from pleasure in the midst of painlessness? Is not the mystic yearning of love expressed in words most purely thus—Let me suffer for him? This element of love is that which makes this doctrine an intelligible and a blessed truth. Sacrifice alone, bare and unrelieved, is ghastly unnatural, and dead; but self-sacrifice illuminated by love, is warmth and life. It is the death of Christ, the life of God, the blessedness and only proper life of man.—*F. W. Robertson*.

LESSON XI. JUNE 14. THE MEANING OF THE CROSS

Luke 23. (Verses printed, Luke 23:33-46)

GENERAL THEME: JESUS CRUCIFIED

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Psalm 130

KEY VERSE: God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.—Rom. 5:8

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which

were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

A Bible Message for Every Day

Monday. The Scourged Christ. Matt. 27:26-31. Not the first, nor the last time that the highest and best has been rejected, despised, even crucified. But don't always listen to the voice of "a the people" (ver. 25).

Tuesday. The Forgiving Christ. Luke 23:33-35. "As we forgive those who trespass against us" is sometimes a hard word to say; but when it sticks in your throat remember Jesus praying on the cross.

Wednesday. The Penitent Thief. Luke 23:39-43. Honest realization of sinfulness, frank, free confession—it was sudden, hurried start that this man was taking for paradise, but he was starting in the right, the only way.

Thursday. Jesus on the Cross. Luke 23:44-49. It would have been strange indeed if the earth and the sun hadn't paused on mourning!

Friday. The Necessity of Christ

death. John 12: 23-32. If he had avoided the cross, his fame would soon have faded, his memory would in time have disappeared—and then what would all these generations of weak, sinful, comfortless humanity have done!

Saturday. The Message of the Cross. Cor. 1: 17-25. Yes, from every angle of worldly wisdom, a foolish thing for him to let himself thus be murdered! But he gave him "the power of God" (ver. 18) in infinite measure. Sacrifice does that, even for us.

Sunday. Christ Died for Us. Rom. 5: 8. If he hadn't—reflect for a moment!—where and what would you now be? and your world?

At the Threshold of the Lesson

"It is beyond the ability of man toathom the mystery of Calvary. The fact itself (of the atonement) is infinitely greater than any explanatory theory of man. And more essential than our explanations of the cross is our acceptance of the Christ who upon its cruel timbers atoned for our sins."—William T. Miller.

"At the head of the procession of life is a thorn-crowned Man, the revelation of that man is to be and of what God is. The universe finds its consummation in this crucified love—in a cross. . . The crown of life is man, the crown of man is Christ, the crown of Christ is the cross." Stanley Jones.

"The Latin word 'mecum' signifies 'with me:'" Frederick Mecum, Luther's friend, rejoiced greatly in his name; for, he said, "there is that blessed 'with me' in the name of Jesus." Psalm 23: 4; and then Jesus' wonderful promise to the dying thief, which I can appropriate, 'thou shalt be with me in paradise.'

"When I survey the wondrous cross—" at:

The cross on Golgotha can never save
Thy soul from deepest hell,
Unless with loving faith thou sett'st
Within thy heart as well."

The Lesson Before Us

I. THE CRUCIFIXION IN THE GOSPELS

To gain a clear idea of the awful event is important to compare and combine the accounts of all four evangelists. Because of the excitement of the terrible scene each eye-witness who reported the story in after years would remember certain particulars that had impressed him; these several narratives differ, but are in conflict. That there is some confusion as to the order of events, and as minor details, is perfectly natural.

Notice that there is a reverent, delicate sing-over of some horrible particulars, no attempt on the part of the evangelists to excite emotion by detailing them. They know that that was not necessary. They tell their story with a simple realism that makes their picture live in the memory and heart of the

reader. Their one overmastering note would seem to be: This is your Saviour, dying for you! It has been remarked that the crucifixion is John 3: 16 dramatized.

II. LUKE'S NARRATIVE

The account of the crucifixion in the Third Gospel extends, properly, verses 26-49. The parallels are: Matthew 27: 32-56; Mark 15: 21-41; John (briefly) 19: 17-30. Details peculiar to Luke are: The wailing of the women and the accompanying saying about the green and the dry tree (ver 27-31); the petition, "Father, forgive them!" (34); and the story of the dying malefactor (39ff.); and Jesus' commitment of himself to the Father (46).

From whom did Luke obtain these additional facts? On a number of grounds Simon of Cyrene has been suggested. Luke will have met him at Antioch, for he is traditionally the Symeon, nicknamed Niger ("black," "African") who is coupled with Lucius of Cyrene in Acts 13: 1. Or Paul may have been Luke's "source." Or he may have picked up his information during those months which he spent in Palestine waiting for Paul (Acts 24).

III. OTHER READINGS

The Revised version makes verse 39 a direct interrogation: "Art thou the Christ? (then) save, etc." It has "in thy kingdom," instead of "into." In verse 44 "whole land," for "all the earth." It changes verse 46 to, "And when Jesus had cried with a loud voice, he said," etc. All the modern versions have "criminals," instead of "malefactors" (ver. 33, 39);—I prefer "malefactors!"—"jeered," "taunted," "insulted," or "abused," for "derided" in verse 35, and "made sport of," for "mocked" in verse 36.

All except Moffatt substitute "sour wine" for "vinegar." "Under the same condemnation" (ver. 40) is made "suffering the same punishment." Mrs. Montgomery has for "Verily" (ver. 43) "In solemn truth I tell you." What follows is translated by Goodspeed: "It was now about noon, and darkness came over the whole country, and lasted until three in the afternoon, as the sun was in eclipse"—"eclipse" being exactly the Greek word used.

IV. SOME COMMENTS

Notice how the heartless spectators play mockingly upon that word "save": the rulers (ver. 35), the soldiers (37), the malefactors (39). Everybody knew that it was salvation that he had preached. How tragically significant, too, that they bantered the word about the cross where he was supremely Saviour!

The "other" malefactor (ver. 40) is one of the most appealing figures in the Gospel story. His, "and indeed we justly," because it was a confession, was certainly one of the things that helped him paradiseward.

The sneer of the councilors, "He saved others, let him save himself" (ver. 35) originated—and always does—in a total ignorance of God's true religion. "If you

are God's Son, as you claim, why doesn't he take you down from the dreadful cross?" But that was the very reason why God didn't. Paul understood (Rom. 8: 32). Then, too, love doesn't want to be saved; love's salvation is on a cross.

V. "THE GREEN HILL WITHOUT THE CITY WALL"

It is unimportant that we do not know with certainty the exact spot where it took place. It was in the heart of God, it is wherever there are sinful men! Golgotha is Aramaic for "skull." The Latin equivalent is *calvaria*; hence our Calvary. The New Testament nowhere calls the place a hill; but to the north of Jerusalem, a little out of the Damascus gate, there is a knoll that might once have been likened to a skull. A very old tradition makes this the site of the cross. It was also known as "the green hill" ("There is a green hill far away").

Crucifixion was regarded as a punishment so terrible and opprobrious that it was administered only to slaves and the vilest criminals. It had been adopted by the Romans from the Orient, but no Roman citizen could be subjected to it. The upright of the cross would perhaps be planted in the ground beforehand; then it was the shorter but heavy crosspiece that Jesus bore out to the place of execution. A card, specifying the crime, was usually fastened around the neck, and it was this card that was nailed above our Lord's head. The clothing of an executed criminal by custom became the property of his executioners (ver. 34).

The sour wine would be mingled with myrrh ("gall," Matt. 27: 24) to deaden or stupefy the sufferings of the one being executed. Jesus had accepted the cup of the New Covenant and would drain it manfully alert; so when he finds out what they are offering him he refuses it. "No opiate should disqualify him either for suffering in obedience to the will of God or for looking up with undimmed vision into his Father's face" (W. N. Clarke).

VI. LOVE'S SUPREME SACRIFICE

Jesus' last words (ver. 46) indicate that it was a peaceful, resigned, confident ending. "Breathed out his life" is more literal and sounds better than "gave up the ghost" (Mrs. Montgomery and Weymouth have, "yielded up his spirit," as in Matthew, R. V.). It is hard to determine just what is meant by "loud voice." It could not have been agony now. I am inclined to render it, "with a great sob."

It was the veil between the holy place and the holy of holies that parted. The old dispensation thus expressing its indignation, or grief, at the outrage that was being committed on its long-expected Messiah. Or as a sign that the mystery of the Shekinah was now revealed and the Old Covenant supplanted by the New.

It would have been indeed strange if nature had not covered her head in shame at what sinful men were doing (ver. 44, 45; cf. Amos 8: 9). And long afterward

it doubtless represented to his disciples the darkness that came into their own souls as they saw him there.

Jesus had early in his career foreseen what we call the historical inevitability of a humiliating, violent death at the hands of his enemies. His faith had gradually convinced him that this was also somehow his Father's will. It was a divine necessity. Old Testament prophecy pointed in the same direction. The Servant was to be a Suffering Servant.

His enemies had now had their way and done their worst. For them that cross was a sign of their victory and his defeat. It was not long, however, before the devotion of Jesus' lovers transformed it from a cruel instrument of torture and hateful emblem of shame into a golden scepter.

"Why call it good—that pregnant spring-time day

When Jesus died with thieves on Calvary?

God saw my need; God suffered there for me."

—Georgia Harkness.

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

The cross stands "towering o'er the wrecks of time." Despite varying theological interpretations, it is none other than the Rock of Ages. A universally acceptable doctrine, built around the idea of atonement, has never been achieved for Christianity. It is quite evident, however, that the Christ on the cross symbolizes the love of God (and this is universal) for sinning man (there is no perfection). "God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us."

Philosophical treatises have been written about sin. Sin has been the subject of essay, monograph and sermon. There is sin in the abstract. The cross of Calvary brings out sin as an individualized, personalized concrete fact. At least it does so for those who believe that Jesus bore our sins in his body on the tree. It does so for those who catch the spirit of the Intermediate and Senior Topic for today, "Jesus Died for Me." Likewise for those who sing:

"Down at the cross where my Saviour died,

Down where for cleansing from sin I cried."

In the old feudal days the baron fought and plundered and robbed, having a sort of contract with the priest that his sins would be forgiven, provided a predetermined percentage of the plunder were given by the baron to the priest! Calvary's price does not seem to be like that.

Practical Questions for Class Discussion

- ¶ We speak of being saved by the blood of Christ. Interpret this phrase in terms of the crucifixion.
- ¶ The Roman Catholic has his way of making "the sign of the cross." How do we Protestants think that Christians should make it?
- ¶ What was the power that was released into the world by the cross death of Jesus? How may we get hold of this power?
- ¶ The dying thief wouldn't let Christ be insulted. Do you try to silence those who in your presence speak contemptuously of him, or blaspheme his holy name?
- ¶ Do you think we are justified in referring to our little trials and burdens as our crosses?
- ¶ To whom is our Lord referring when he says (ver. 34) "they know not what they do?"
- ¶ If the inhabitants of your city or village could be gathered around Jesus' cross, how would you group them?

Charles IX of France, so history tells us, attended mass in the morning, but in the evening he was responsible for revolting slaughter of those who disagreed with him. The "sacrifice of the mass" and the behavior of the king are to us inconsistent in the extreme.

It is our individual, personal sin that we need to take to the cross.

The sacrifice of Jesus is the second note in the theme of this lesson. There is matchless pathos in the death of our Lord. I do not pretend to say *how* the suffering and death of Jesus atone for my sin. I do catch the spirit of the poet:

"When I survey the wondrous cross,
On which the prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

Marcus Dods writes that we seek in our religion "the knowledge of God and the establishment of right relations with him." Jesus' whole life, as recorded for us, was lived for others. The sacrifice of the cross was the culmination of his great mission. It helps me to understand him, and, "He that hath seen me hath seen the Father."

Salvation certainly involves the establishment of right relations with God. John 3:16 is the guide-post from sin to salvation by way of the sacrifice of Calvary. Our conceptions of sin, of the sacrifice of Jesus on the cross, and of salvation determine the kind of life we live. Hawthorne said: "Jonathan Edwards makes me fear and tremble, but Jesus Christ makes me hope and love." Virtually, Hawthorne said: "Jonathan

Edwards and I disagree in our respective interpretations of the message Jesus, and that fact greatly affects our ways of living."

There are times when silence is more eloquent. There are mysteries that seem somehow to reveal much. "Can the question, Can the wrong-doer ever be happy again and at rest with himself and conscience? Jesus Christ makes a unique reply. What a drama is human life" (Hillis).

Before My Class of Women

Colena Michael Anderson,
McMinnville, Oregon

THE SEAMLESS COAT

In the Gospel of Luke we read "he parted his raiment and cast lots" (Luke 23:34). John gives us a more detailed account of this incident. In verses 12 and 24 of the nineteenth chapter of John we read: "Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, let us not rend it, but cast lots for it. . ."

Two years ago Margaret E. Sangster, in her story, "The Seamless Coat," appeared in the April issue of the *Christian Herald*. Since then, whenever I recall the crucifixion story, I am constantly conscious of Jesus' seamless coat. The tallest Roman soldier to whose lot the seamless garment fell finds his heart changed with the wearing of it. Ready to kill the cook who had burned the meat, he suddenly feels an unaccountable rush of pity for her, and his dagger remains undrawn. About to kick a blind beggar for unintentionally jostling against him, he finds his foot stayed and to his astonishment becomes aware that his hand has moved forward to touch the beggar's arm, and he says, "Gently, fool! Be careful where you go." The beggar's hand touches the sleeve of the seamless coat and screams, "Father in heaven, I see you!" At home, the soldier, whose young wife expects a beating because she has food prepared against her husband's early return, confesses something to come over him. "I no longer want to hate people," he says. "It's strange, I'm growing soft." The last incident in this beautiful story pictures the Roman soldier tenderly spreading the seamless coat over his baby daughter, who is now dead, a baby he has hated from birth because she was not a son.

"Come," he said huskily to his wife as he rose and extended his hand, "I can do no more."

But his wife, her face transfigured, was staring at the tiny form.

"The baby," she breathed, "the baby—look at her. Her color is returning. And, lo, she smiles. . ."

It is a story not to be forgotten. It is a story that lifts the Master's seamless coat out of a phrase and makes it the most desirable of all additions to any wardrobe. There is significance in the description: "woven from the top throughout." The tapestry of Jesus' life was like this garment—woven from the top throughout. Starting from God, it carried God to the very hem. The thread continued unbrokenly, so that one touching the hem was healed (Matt. 9:20; 14:36). Woven from the top throughout, there were no seams. Inside and outside, this garment of Jesus was entire, even as inwardly and outwardly he was sincere. The seamlessness of the coat was but a symbol of the integrity of his life.

One can spend profitable minutes imagining what would happen to other wearers of this coat. Each of us might well slip away by ourselves to study what changes would come with the seamless garment of Jesus' wrapped about our shoulders. What would it do to our *understanding* of those who differ from us, whose life patterns bear unfamiliar symbols? Was Jesus wearing his seamless coat when he wrote in the sand and said, "Neither do I condemn thee: go, and sin no more" (John 8:1-11)?

What would the wearing of the coat do to our trust in God, our acceptance of his will for our lives? Surely Jesus must have been wearing this coat in the garden of Gethsemane when he prayed, "not my will, but thine be done."

When sorrows come to us, what would it mean to be wrapped in the garment of one who himself was "a man of sorrows and acquainted with grief"? When what seems to be separation from those dearest to us threatens us and the depths of despair open before us, what strength would be ours if we should then draw the cloak about us more tightly, even as we have a right to imagine Jesus drew it about himself when he prayed, "If thou be willing, remove this cup from me" (Luke 22:42)?

The scoffer may say to this, "What men: was Jesus' wardrobe so great, his coats so many, that each of you can have one?" Kindly then each wearer of the coat will answer: "Once there were five loaves and two fishes, and with them he fed the multitude. In such manner as that can the one seamless coat also serve a multitude." "There's wideness in God's mercy."

And wearers of it will find that it serves them well. It is a garment that needs no alteration; it fits all kinds and forms of people; it never goes out of fashion; it never wears out; it is sufficient for all seasons. All those who wear it will feel their lives rewoven from the top throughout and will be astonished to find how much more like the Master they can pray and live and love; serve, endure and die.

The Lesson Lived

Susanna G. Fisher

TO THE UTTERMOST

Verily I say unto thee, Today shalt thou be with me in paradise (Luke 23:43).

This story, printed in the *Sunday School Times*, is told by Gipsy Smith concerning the earlier ministry of Dr. Charles A. Berry. Late one night Doctor Berry's door-bell rang. Everyone else in the house being abed, Doctor Berry himself answered the bell. At the door stood a typical Lancashire girl with a shawl over her head. "Are you Doctor Berry?" she asked. "I want him to come and get my mother in." Thinking her mother was in some drunken stupor, I directed her to the police. "No," she said, "she is dying, and I want you to get her into heaven." "Are there not ministers nearer?" he asked. "Yes, but I must have you," the girl replied, and by her importunity forced him to go with her. When they came to the house, he found it a house of shame. Drunken carousing was going on down-stairs. Up-stairs he found the dying woman. It was in the early days of his ministry and he was practically a Unitarian in his belief and preaching. He told the woman of the beautiful life, the loving ministries, and the nobler example of Jesus. He urged her to follow him, but she shook her head, saying, "That's not for the like o' me; I'm a sinful woman, and I'm dying." "It flashed upon me," said Doctor Berry, "that I had no message of help or hope for that dying woman, and, like lightning, I leaped in mind and heart back to the gospel my mother taught me. I told her of Jesus Christ, the Son of God, dying on the cross that just such as she might be saved; of his blood poured out for the remission of sins, and all the blessed truths of the old, old story. And I got her in, and I got myself in too." It is the dying love of Jesus Christ that saves. The cross is the dynamic of Christianity.

WHO ARE THE CRUCIFIERS?

And when they came unto the place which is called The skull, there they crucified him (Luke 23:33).

Jean Beraud, the French artist, has represented the crucifixion as though it were taking place with Paris as a background, and grouped around the cross not Jews, but Frenchmen. He would show that not Caiaphas and Pilate of A. D. 30 crucified Jesus, but every selfish, weak, and hard heart today is guilty of that sin.

THE MEANING AND COST OF FORGIVENESS

Father, forgive them (Luke 23:34).

In a Scottish village, alleges *The Sunday School Chronicle*, lived a doctor noted for his skill and piety. After his death, when his books were examined, several accounts had written across

them in red ink, "Forgiven—too poor to pay." His wife, who was of a different disposition, said, "These accounts must be paid." She therefore sued for the money. The judge said, "Is this your husband's handwriting in red?" She replied that it was. "Then," said the judge, "there is not a tribunal in the land that can obtain the money where he has written 'Forgiven.'" The offering of himself on the cross by Jesus was an all-sufficient and all-prevailing plea for the forgiveness of every penitent sinner. This costly sacrifice alone makes possible the forgiveness of sin.

PURCHASED WITH HIS LIFE

Into thy hands I commend my spirit (Luke 23:46).

The diary of the last days of young Bishop James Hannington is kept as a sacred relic, rescued from one of his murderers by a Christian lad. His last words to his English friends, scribbled by the light of a camp-fire, were: "If this is the last chapter of my earthly history, the next will be the first page of the heavenly—no blots, no incoherence; but sweet converse in the presence of the Lamb." Equally calm and triumphant were his dying words to his slayers:

"Go, tell Mwanga that I die for the Baganda, and that I have purchased the road to Uganda with my life."—*Earnest Worker*.

SUFFERING IS ESSENTIAL

He saved others (Luke 23:35).

No saviour of men ever saved humanity with his kid gloves on. Florence Nightingale is the mother of modern scientific nursing. She began her work on the battlefields of the Crimea. It impaired her health. And she had to spend fifty-three years in bed. But those fifty-three years of invalidism and suffering were years of inspirational leadership. All the nurses of the world, and all the loving sick-room ministries of the world were reached by that sufferer. W. Boyd was a fellow of Trinity College, Oxford, and was sent to investigate the living of Arncliffe, Yorkshire. He reported it seventeen miles from Skipton, with only six hundred and fifty-nine people, scattered over 34,079 acres of desolate land. Nobody wanted to go. Boyd, in spite of his brilliant prospects at Oxford, volunteered. He went and spent fifty-eight years on those six hundred and fifty-nine souls, and died among them, and for them. Jesus showed such souls the way to save our race.—*Rev. W. H. Hincks, D. D.*

I ENVY not the Twelve, nearer to me is he;

The life he once lived on the earth, he lives again in me.

Ascended now to God, my witness there to be;

His witness here am I, because his Spirit dwells in me.

—*Maltbie D. Babcock.*

LESSON XII. JUNE 21. THE EXALTED CHRIST AND THE UNFINISHED TASK

Luke 24: 36-53

GENERAL THEME: JESUS EXALTED

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Hebrews 2: 5-9

KEY VERSE: Wherefore God also hath highly exalted him, and given him a name which is above every name.—Phil. 2: 9

36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them his hands and his feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took it, and did eat before them.

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

A Bible Message for Every Day

Monday. The Empty Tomb. Matt. 28: 1-10. "Go quickly, and tell." Are there people in the world today who think that Jesus is a dead or sleeping Lord? Who do not know, or believe, that he is a risen, living Saviour? Then, Go thou quickly and tell!

Tuesday. The Ascension. Luke 24: 36-53. Every lifting up upon a cross is followed by a heavenward transit. Let me not, then, be broken by any cross of my life; but lifted to glory, as he was.

Wednesday. The Lord We Worship. Acts 13: 29-37. Let us remember that Paul had been on the spot, and intimate with scores of people who had lived through those tragic days at Jerusalem; with ringleaders among Jesus' persecutors, even. What testimony!

Thursday. The Promise of Power. Acts 1: 1-11. By these three events, the crucifixion, the resurrection and the ascension, the power has been released; the agent, the Spirit, is provided; now do your part, use it!

Friday. The Supreme Victory. 1 Cor. 15: 50-58. It is characteristic of Paul that he always carries faith to its conclusion: Triumphant resurrection, glorious ascension! Victory, victory! But, he concludes, the victory is given also to us (ver. 57).

Saturday. The Security of Believers. Rom. 8: 28-39. It is the fellowship of

Christ, and his fellowship with the Father; the same loving care over us and him. "With Christ in the vessel I smile at the storm."

Sunday. Christ Supreme. Heb. 2: 5-9. It is well for us not to forget the humble life of our Lord as Jesus of Nazareth, but neither should we forget that what he was and did outlasts the ages, towers immensely above all other personalities and events.

At the Threshold of the Lesson

"Jesus then (in the ascension) withdrew from the sphere of the seen and physical to the sphere of the unseen and spiritual. He did not pass up or down through vast spaces of the skies. We are not to think of him as far away. He is an unseen, divine Presence, superior to the limitations of time and space, and capable of being manifest in any period or place. The ascension should make us feel that Jesus is near rather than far away."—Charles R. Erdman.

"Then we picture Christ's departure. Back by the way he came, beyond the sun again, once more through the shining hosts, until he takes his everlasting seat at the throne of God. There is truth in such pictures; but have we not caught more of the spirit of the incarnation if we think of it not as the bringing to us of a God who had been far away, but as the showing to us of a God who had been

bidden? . . . Christ was not a God coming out of absence. He was the ever-present God, revealing how near he always was.—Phillips Brooks.

"Jesus sat down at the right hand of God"—and his disciples went everywhere Christ in the place of power—indomitable courage in the hearts of his disciples. Christ on the throne—and twelve poor men, with an audacity that was magnificent and sublime, went forth to conquer a hostile world."—J. D. Jones.

The Lesson Before Us

I. THE SCRIPTURE REFERENCES

The beautiful and prized episode of the Emmaus wayfarers (ver. 13-35) is another of Luke's important contributions to the Gospel narrative (Mark condenses it into two short verses; 16: 12, 13).

The appearance of the risen Lord to the apostles at Jerusalem, Thomas absent, recounted in our lesson (ver. 36-43) found also in Mark 16: 14 and John 20: 19-25.

John tells of a second appearance. Thomas present (20: 26-29)—"And after eight days again the disciples were within."

John, again, follows with a long account of the appearance at the lake (20: 1-24).

Next in synoptic order is Matthew's notice of the appearance at the mountain in Galilee (28: 16-20), in part paralleled by Mark (16: 15-18).

For the facts of the ascension we are indebted almost entirely to Luke (24: 45-53 and Acts 1: 3-12). Mark, again, has condensed it into two verses (16: 19, 20).

II. NOTES ON THE "SCRIPTURE PRINTER"

"Terrified and affrighted" (ver. 36) is better rendered by Goodspeed, "startled and panic-stricken." We recall that the doors had been locked through fear of the hostile Jews (John 20: 19). The Greek word for spirit is used in many senses. Here our "ghost"—that is, phantom—appropriate, as it does not seem to have been applied to the third person of the Trinity.

Thoughts (ver. 38) is really "questionings" (R. V.), or "doubts" (Goodspeed), or "reasonings" (Farrar).

In connection with verse 39 we think of the words of 1 John 1: 1. By every possible test of the senses Jesus proved to them that he has risen from the dead in his actual, physical, human body. Eating the broiled fish and the—literally—"comb of bees' honey" would be convincing proof of his physical presence and the cruel wounds!

The words alluded to in verses 44-45 may be taken to mean that now, in

ace of the crucifixion and resurrection events, he was able to make clear many points of his gospel and certain meanings of his life that before had been inexplicable to them. They were able to "bear" now some of those truths that he had had in mind that night at the upper (John 16: 12).

Thus it is written that the Christ should suffer (ver. 46, R. V.). Scriptures like Psalms 22 and 16, and Isaiah 50: 5-9 and 3 suggest themselves.

Beginning at Jerusalem (ver. 47) suggests Isaiah 2: 3 and Micah 4: 2. That term "witnesses" (ver. 48) from now on becomes one of great significance in the gospel and church of Christ. It is our word martyrs. The Eleven accepted Jesus' challenge and went forth splendidly to witness for him, by word and martyrdom—as have countless other disciples.

The promise of my Father (ver. 49). Our Lord probably meant such passages as Isaiah 44: 3; Ezekiel 36: 26 and Joel 2: 28, reaffirmed by him in John 14 and the following chapters. "Endued with" is "clothed with" in R. V.; indicating their spiritual nakedness, until they had received the Spirit. If Luke were a modern book-maker he would here say, "continued on page—," meaning the first chapter of his Book of Acts.

Was parted from them (ver. 51). In the Greek the verb is not passive: "he parted from them." "And carried up into heaven" spoils the beautiful simplicity of the other clause; it is not found in the best manuscripts. Nor do we think that Luke's statement in Acts (1: 9) is an improvement. "The withdrawal of his bodily presence preceded his spiritual omnipresence" (Farrar; cf. John 16: 7).

With great joy (ver. 52). For they were not losing him. His spiritual presence would be even nearer and more precious than his human companionship had been (John 14: 28; 16: 7).

III. "IT IS I MYSELF"

There are two kinds of religious fear mentioned in the Bible: reverence and dread. The latter is all too common. When the risen Lord appeared to the disciples there at Jerusalem, they thought they saw a ghost, a specter. "Not so," he assures them; "see, handle! However transformed and transfigured by these marvelous happenings of the last few days, I am still your same Leader and Master, Jesus."

How were they to know it? that there was no mystifying delusion about it? See my hands and my feet!" That was enough. Those feet that they had watched never many a weary, dusty mile; and those hands that they had seen touch many a diseased body into health. Well marked they were by the stigmata—and therefore was indeed the Jesus who had died and as now alive.

And also of the Christian. How am I to know that you are a Christian? In the same way, figuratively speaking. Saint Francis of Assisi had the right idea.

When in some strange psychopathological way the center of his palms became scarred, he rejoiced greatly. Back of the phenomenon, or legend, however, was his noble life of Christian usefulness and self-denial. It says that the disciples "believed not for joy." If any disbelief is blessed, it is that.

IV. THE PARTING

It was fitting that the scene of this last act of the drama of his earthly life should have been that eastern suburb of Jerusalem that included Bethany and Olivet: the friendly retreat from the noise and hostility of the great town, and the eminence from which he could look down upon that city one last time—the Jerusalem that he would have clasped to his heart.

The fact that the Lord was alive, that he was not dead; that the cross had not destroyed, nor the grave holden him, was for the disciples of supreme importance. They must believe that, if they were to go forth into all the world to witness and preach for him. See how, practically everything that is related of Jesus in these closing Gospel chapters confirms that faith: the resurrection, his appearances, his eating "before them" (ver. 43), his positive declarations and assurances, and now his translation. He did not die, after the fashion of men. He faded away into the April sunshine and the blue Syrian sky.

Au revoir! This French parting expression we call out to our friends when we are confident that we shall see them again. Its overuse has made it almost slang in English; but something like that would have been a fitting good-bye for the Eleven to their Lord. His resurrection had now implanted in them the confidence that they should see him again;

the Christian and the church's "Blessed Hope."

"With great joy." When the disciples saw Jesus entombed, despair, gloom, grief and bitter disappointment had filled their hearts. When they saw him wafted heavenward they "returned to Jerusalem with great joy." We can't help but mourn when our loved ones are buried in the earth: but when we think of them as ascended with Christ our mourning should be tempered with gladness.

Practical Questions for Class Discussion

- ¶ Do you think that you have taken over from your childhood a "fear" of God of the wrong sort?
- ¶ How may we represent God to children so that they will not have this dread of him that so many children do have?
- ¶ Try to imagine what would be your feelings and attitude if the Lord Jesus were suddenly to appear before you in bodily presence. Would they not be somewhat similar to those of the Eleven there at Jerusalem? (Ver. 37.)
- ¶ What are the advantages, and disadvantages of representing the dwelling-place of God ("other life") as up above, in the skies, heavens, and by that word "heaven"? Does this representation tend to separate him from us, make him a distant God?
- ¶ Consider how the events of the resurrection and ascension differentiate Christ from the founders of other religions: Mohammed, Buddha, Zoroaster. How much of the universal appeal of the gospel is due to the fact that it has a living Lord and Saviour?

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

TITLE: The Walk to Emmaus.

SCENE: Road in Palestine, between Jerusalem and Emmaus.

TIME: About 30 A. D. Third day after the sensational crucifixion of Jesus of Nazareth.

PERSONS: An inconspicuous and hitherto unknown follower of Jesus the Christ, Cleopas by name; Cleopas' companion, name unknown; Jesus of Nazareth, first appears incognito.

Cleopas and companion are walking slowly along the road. They are engaged in deep conversation. They shake their heads as if in doubt. Then they appear to be wondering but hoping.

CLEOPAS. How could it be so? It isn't reasonable. In fact, it is fantastic.

COMPANION. Well, you heard what Mary and the women said, didn't you?

CLEOPAS. Yes, I heard that. They must have been dreaming or something.

COMPANION. How do you account for the fact that Mary Magdalene, Mary the mother of James, and Joanna all had the same dream at the same time?

CLEOPAS. That's what puzzles me. Yet the tomb was sealed. Who would break the Roman seal? The heavy stone was there. Why, that stone must have weighed a ton.

COMPANION. All right! All right! Be reasonable. You know that the stone was in the usual groove and could have been easily moved. But what of that? The women did not have to move the stone. When they arrived they found the stone rolled away from the tomb.

CLEOPAS. When, when are we going to know the answer to all this mystery? I can't stand the suspense.

COMPANION. And not only did the women actually go into the tomb and see that it was empty, but—

(*Another pedestrian, apparently a stranger, overtakes them.*)

STRANGER. Pardon me, gentlemen. Have any objection to my walking along with you?

CLEOPAS AND COMPANION. No, no. Glad to see you.

STRANGER. Thanks.

CLEOPAS. A sad heart needs the solace of companionship.

COMPANION. Would that two could share the burden of one heavy heart!

STRANGER. What is this sad situation you were discussing so gravely when I interrupted you? The birds are singing, the sun is shining, life seems pretty happy. Why so somber?

CLEOPAS. Say, where have you been for the past three days? You obviously have just left Jerusalem. Everybody in Jerusalem is talking about it.

STRANGER. Talking about what?

CLEOPAS. Do you mean to say that you have not heard of the crucifixion of Jesus? We believed he was the promised Redeemer of Israel. His deeds were mighty, his words were mighty, his followers were—maybe the followers were not mighty, but they were faithful, in the main, to the teachings of him who spoke as never man spoke. Think of the suffering and the ignominy of it all.

STRANGER. Please go on. This is a remarkable story.

CLEOPAS. The chief priests and our own rulers are responsible. They plotted against him. They got him on a trumped-up charge. But this is not all. Listen to this—certain of our group of followers have been to the tomb where the body of Jesus was placed after the crucifixion, and *the body was not there!* Some of these women claim to have seen angels who told them that Jesus is alive. The suspense is wearing. First I believe it, and then I doubt it.

COMPANION. Friend, what do you think about all these reports?

STRANGER. Men, you are not doing yourselves justice. You, like all of us, have studied the prophets' messages. Why do you not believe what you see? This man Jesus fulfills the Scriptures. It is plainly stated that the Christ must suffer before entering into his glory. His life corresponds closely with prophecy, from Moses onward. Dissolve your doubts. Maybe you yourselves will see the risen Christ; and thus have all your doubts washed away. But I must be going along, I see that you live right here in Emmaus. It is a nice little town, too. Thanks for your company, and good-bye.

CLEOPAS AND COMPANION. It is almost night. Stay with us. This is where we live. Glad to have you.

(*Room in the house of Cleopas at Emmaus. The three sit down to eat. The stranger takes the bread and blesses it and breaks it and gives it to them.*)

At once they realize that this stranger is Jesus himself, their risen Lord. Before they can speak, he vanishes.)

CLEOPAS. What do you know about that!

COMPANION. Cleopas, didn't you have a peculiar, indescribable feeling when he was explaining to us the Scriptures? My heart really burned within me.

CLEOPAS. Yes. What fools we were to doubt. Let's hurry back to Jerusalem and tell the group. Fortunate are we and blessed.

It is easy to imagine the enthusiasm with which Cleopas and his companion told "the Eleven gathered together and them that were with them" about "the things that happened in the way, and how he was known of them on the breaking of the bread," and how their doubts and fears and suspense were changed to satisfaction and faith.

Now Jesus appears in the midst of them. It becomes necessary for him again to rehearse the prophecies, and to point out that the things which have happened to him in their very presence and in their own intimate experience are the very things the Scriptures said would happen. All this being so, they being witnesses of it all, the opportunity of service is laid before them.

Before My Class of Women

Colena Michael Anderson,
McMinnville, Oregon

For a better discussion of this topic we need to read the entire twenty-fourth chapter of the Gospel of Luke. We need to review the story of the two disciples on the way to Emmaus. They were talking of the things which had happened (ver. 14)—and what things they were!—when Jesus himself drew near and went with them. But the disciples' eyes were holden (ver. 16), restrained, limited in action, remaining in a fixed situation, and they knew him not. They took him to be a stranger, this Jesus who had been their Master and Friend for three years! They knew much of his past, they were eager to share with him the extraordinary report of the women and certain of their own company, who had found his tomb empty, but the risen Jesus at their side they did not recognize. They were unable to make the quick adjustment to a new condition. All that journey long Jesus talked to them—and still they knew him not.

Only when he took bread, and blessed it, and brake it, and gave it to them, were their eyes opened (ver. 30, 31). Only when he repeated an already known action did they recognize him. Only when they met him in a familiar situation did they know him.

How very much like those disciples we are! Let Jesus come to us today in some new form, with some different plea, calling upon us to see him as we

have never seen him before, and our eyes, too, are holden; we do not immediately recognize him. Only when some familiar element appears do the scales fall from our eyes; and after Jesus vanishes out of our sight we upbraid ourselves, and say with the disciples of old: "Why did I not know him? I remember now how my heart glowed as he talked. I should have known him. Of this I am sure—next time I shall certainly know him."

But when the next time comes once more we are like the disciples. When Jesus again stands in our midst, we too are terrified and affrighted, supposing that we see a spirit (ver. 33-37). Our tongues become frozen, our hands tightly clenched, our feet paralyzed, and Jesus with infinite patience must again say to us, "why are ye troubled? What do thoughts arise in your hearts" (ver. 38)? It was not until the disciples' holden eyes were opened, and their hearts freed from fear, and their minds adjusted, that Jesus was able to leave them and be carried up into heaven—and that they were able to turn to Jerusalem with great joy: "and were continually in the temple, praising and blessing God" (ver. 51-53).

I am hoping that from the lessons today we may find our spirits quickened to his presence, our eyes opened to his nearness, so that we may be alert to see him in varied and new experiences. When our hearts glow at the sight of spring's first daffodil, a robin hopping on new grass, a child's smile, a friend's thoughtful note, let us not wait overlong to know that our risen Lord has been close to us. When our hearts are stirred as we hear the story of human needs—of a near-by family's distress, of a neighboring state's earthquake or flood, of famine sufferers across the ocean—let us not wait overlong to recognize the spirit walking at our side whose reality it is that causes our hearts to be uneasy until we do something about these needs. When we contemplate the rich lives and great service of men and women like Paul, Frances Willard, Kagawa, let us not lose the influence of their examples by vaguely wondering how they do it. Let us go straight to the secret of their power, seeing them as those whose eyes were not holden, as those who never mistook Jesus for a stranger, no matter when or where they saw him.

Saul of Tarsus recognized the voice of Jesus even without a sight of him. There was no long waiting on his part, but a quick "Lord, what wilt thou have me to do?" (Acts 9:6.)

Frances Willard saw Jesus in the Woman's Christian Temperance crusade. Of this experience she said, "It occurred to me, strange to say for the first time, that I ought to work for the good cause *just where I was.*" Again years later, she heard Jesus speaking through a letter published by London

and Paris newspapers telling of the five hundred Armenians escaped from the Turkish tortures to Marseilles. Lady Henry Somerset heard that voice, too, and so promptly did these two women get to work that soon they filled an ancient charity hospital with such appetizing odors of soup that an aged priest said, "Surely this is the kitchen of Jesus Christ."

Toyohiko Kagawa saw Christ going to death anew in the person of slum-dwellers who were victims of leprosy and tuberculosis; saw his Christ as one who "is no stranger to the crushing fate of the women sold into the captivity of lust that they and their families may eat bread." He himself writes that he heard God's "pain-pitched cry," heard the "deep sighings of God." One day he discovered that his hand was big because in it was hid a secret plan. There came to him the thought:

That a secret plan
Is hid in my hand;
That my hand is big,
Big,
Because of this plan.

That God,
Who dwells in my hand,
Knows this secret plan
Of the things he will do for the world
Using my hand!"

Kagawa, Frances Willard, and Paul knew their exalted Christ and pressed him for directions for their share of his unfinished task.

What a fullness of life would be ours if, during this coming week, we should search for Jesus in some new and different situation, search to take over our share of the unfinished task which he there shows us. Where will it be—at home, in the church, on our city streets, across the oceans in China, India, or Africa? What will it be? To those whose eyes are not holden will come the answers.

The Lesson Lived

Susanna G. Fisher

Then opened he their understanding
(Luke 24:45).

However it came about, Jesus Christ was more of a power along the streets of Jerusalem forty days after his death than he had been during his earthly career.

Nothing is more certain than when these early disciples had seen their Master put to death by the Roman soldiers, they went back to their fishing disheartened. So far as they were concerned the Christian movement was at an end. "We trusted that it had been he who should have redeemed Israel," they said. But now he had been three days dead, and all their hopes were buried in the tomb of Joseph of Arimathea.

And nothing is more certain than the fact that something occurred which changed these despairing and disbelieving men into radiant, triumphant witnesses of the resurrection. They now went everywhere proclaiming their

gospel of a Risen Lord, sealing their conviction with their blood. I have not been able to find any cause adequate to account for that change of front on their part except the fact that Jesus Christ did triumph over death and was able to certify that fact to those who had accompanied with him. "He showed himself alive"—that was their brief, terse, sufficing account of the matter. It was that assurance which furnished the sufficing and enduring basis for the whole Christian movement there inaugurated.—C. R. Brown.

AFTER DEATH, LIFE

It behoved Christ to suffer, and to rise from the dead (Luke 24:46).

When Christmas Evans, the famous Welsh preacher, was dying, he waved his hand and said, "Good-bye; drive on!" Upon Dean Alford's tombstone has been placed a beautiful description of a grave: "The inn of a traveler on his way to Jerusalem." Once in the Alps a hunter on the Mer de Glace fell into a deep crevasse in the ice, and crept along under the immense mass for a long distance, following a stream till he came to a barrier beneath which the water plunged. He had no choice but to fling himself into the swift, cold current and let it carry him whither it would. There was darkness for a minute, and then he found himself borne into the free air and lovely sunshine of the vale of Chamouni. This is a true parable of the Christian's death and resurrection.—Selected.

LESSON XIII. JUNE 28. JESUS MEETING THE WORLD'S NEEDS

(Verses printed, Acts 1:1-11)

GENERAL THEME: JESUS MEETING HUMAN NEEDS (Review)

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Acts 1:1-11

KEY VERSE: Jesus of Nazareth . . . went about doing good.—Acts 10:38

1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,
2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:
3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:
4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith ye have heard of me.
5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.
6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

A Bible Message for Every Day

Monday. The Friend of Sinners. Luke 7:36-50. Shall we attribute a good deal of the all too common Christian indifference and neglect to a lack of the sense of sin? That we have too good an opinion of ourselves? Don't particularly need a Saviour?

Tuesday. Jesus and the Afflicted. Matt. 9:27-31. What a mighty appeal faith had for Jesus! And how it could bring forth his power and blessings! But he hasn't changed; faith is still the key to his heart.

Wednesday. Jesus Helping the Perplexed. Luke 24:17-27. It stands to reason he can when he is both the Way and the Light. He helps us solve life's problems, guess life's riddles, and get out of life's labyrinths.

Thursday. Healing the Soul. Matt. 9:9-13. The spiritual reaction of the Christian faith in one's life, and the inspiration, confidence, hope and joy that it

should bring, are of all *materia medica* the most effective—for body, mind and soul.

Friday. Teaching in Parables. Matt. 13:1-9. I wonder if he wasn't thinking of us, and foreknew how stupid, careless, slow of understanding—sometimes tired and sleepy—you and I would be in reading and studying his teaching, and remembering it, and so cast its most important and precious portions in these striking, luminous, unforgettable pictures.

Saturday. Teaching by Example. John 13:12-20. Do we despise the actor's art, and disparage his profession? Perhaps with some reason. Yet Jesus descended—if you want to put it in that way—to acting, for our benefit.

Sunday. Jesus, the Comforter. Matt. 11:25-30. Some Christians have a different favorite name for him for the different seasons, experiences and crises of life. For all of us there come times when we like best of all to use this name, Comforter.

The Lesson Before Us

I. JESUS INVITES ALL PEOPLE

A chapter of "table-talks." Sabbath-Day banquet. In the house of the Pharisee. Criticism and catechizing. Sabbath healing. A trap. A lesson in humility. The Pharisees' religious pride. A homily on unselfishness. Whom to invite. Our response to Christ's invitation.

II. JESUS TRIUMPHS OVER DEATH (Easter Lesson)

The various accounts of the resurrection. The world's need of a living Lord. Nature's Easter festival. The women of the resurrection. The sign of the empty tomb. Victory from defeat.

III. GOD THE FORGIVING FATHER

An incomparable short story. How shall we call it? The parable's larger meaning. The course of the son's wrongdoing. Adversity as an eye-opener. Repentance, confession. The father's faith. Seeing the perfect in the imperfect; the ideal in the actual. The father's far-sightedness. God's faith in men and his far-sightedness. God's forgiving love.

IV. JESUS LOOKS AT WEALTH AND POVERTY

A parable of social obligation. Human inequalities. Death, the Leveler. The basis of judgment. True riches. The opportunities of the rich. Turning obligation into privilege. Jesus' philosophy of poverty and wealth.

V. JESUS TEACHES FORGIVENESS, HUMILITY AND GRATITUDE

Three marks of Christian strength. What are "offenses"? The faith to forgive. The difficulty of forgiveness. Plain devotedness to duty. The child-relationship as servanthood. Degrading God to the servant's place. No let-up in Christ's service. The way some people treat God. The single grateful leper. All men re-

cipients of Christ's blessing. The problem of Christian ingratitude. Why the Samaritan?

VI. EFFECTUAL PRAYER

How to pray effectually. The coming of the Kingdom. Hard times and difficult circumstances to precede. The judge who feared 'not God. The petitioning widow. The results of persevering faith. The two men at the place of prayer. Types of worshipers. Outward religion. The sense of God's holiness. The sense of sin. What are the true sacrifices of God?

VII. JESUS INSPIRES HONESTY

A grafter is changed. Tax collecting in the Roman Empire. Zacchæus demonstrates genuine conversion. The parable of the Pounds. The triumphal entry. The cleansing of the Temple. What is it to be lost? Sin, a frightful reality. What God has lost. The righteousness of God and social unrighteousness.

VIII. BUILDING FOR THE FUTURE (Temperance Lesson)

Living for spiritual ends. The Christian life no "flowery bed of ease." A present-day illustration. The comfort and safety of the Christian *versus* strong drink. The offensiveness of the alcoholic breath. The danger of semi-intoxication. How shall we treat the moderate drinker? The ramifications of the problem. Family involved. Community involved. Strong drink and the safety of the highways. The need of an answer.

IX. THE LAST SUPPER

What it meant to Jesus. The various accounts of the Supper. The Passover. The man with a pitcher. The Passover procedure. The value of the religious symbol. The meaning of Jesus' words at the Supper. The new communion. The hand of the traitor.

X. JESUS IN GETHSEMANE

Doing the Father's will. Luke's narrative. What was Gethsemane? Where was Judas? Why the secrecy of Jesus' arrest? What Gethsemane meant to Jesus. His desire for company. The disciples and their conduct. Jesus' Greater Friend. Was it the battle of Jesus' life? The disciples, types of Christians, always at Gethsemane the shaming of the church. The "Judas kiss."

XI. JESUS CRUCIFIED

Combining the narratives of the Gospels. Luke's. Where and what was Golgotha? The method of crucifixion. Drugging. Jesus' last words. Love's supreme sacrifice. The sympathy of nature. The victory of his enemies, and His victory. The meaning of the cross to Jesus, and to us.

XII. JESUS EXALTED

The episode of the Emmaus wayfarers. The various appearances. Panic-stricken. No phantom. The proofs. Revelation of new truth. The disciples' new intelligence. The parting. The fact and need of a living Lord and Saviour. The exalted Jesus.

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

Francis G. Peabody long ago pointed out, in his *Jesus Christ and the Social Question*, that the reach for social righteousness is a healthy sign. When there is a strong undercurrent of dissatisfaction, a discernible passion for moral reform, there is some hope for a bit of social progress. A people intellectually sterile will be lethargic. This country, along with other countries, has witnessed an increase of wealth concentration side by side with bad housing, low wages and legal exploitation of the poor. Christianity has made a big contribution to that state of mind which revolts against injustice. As our moral sense gets sharper, so does our love for our neighbor go deeper. Logically there follows an interest in a social order buttressed by justice rather than one honeycombed with rotten economic conditions. As Peabody states: "The problem of social justice does not grow out of the worst social conditions, but out of the best."

We should expect, therefore, that Jesus, viewed by the acts of mercy in his day-by-day life's ministry, would

create unrest. It is dangerous to isolate words or deeds of the Master and jump at the inauguration of programs built thereon. The grasp of Jesus' teachings as a whole (and this is manifestly the fair basis of judgment) is not so easy and this is the explanation of differences of opinion about the road to social righteousness.

For each of several years past, under the leadership of Community Chests and Councils, Inc., of New York City in cooperation first with President Hoover and then with President Roosevelt, there has been a national movement known as "Mobilization for Human Needs." Several slogans have been tried in connection with educational attempts to stimulate interested participation in organized social-work agencies for service to human beings. "Be a Good Neighbor" has proved to be the most appealing. It is far more telling than "Share Your Loaf," or "Suppose Nobody Cared," and similar attempts to concentrate sentiment and intelligence. The implications of the word "neighbor" come mainly from the teachings of Jesus, and inhere in the parable of the Good Samaritan and in the exhortation "Thou shalt love thy neighbor as

myself." The message of Jesus is a social message.

Do we want God? Jesus reveals the heart of God. Does a consciousness of a burden us? Jesus crucified embodies faith's answer. Do we yearn for immortality? Jesus exalted consorts with faith and leads us into the dim future. Do we wonder about our duty to the suffering? He went about doing good. Are we worried about the trappings of religion? It is the spirit that giveth life.

The relationship of the individual to the social order may well be treated (and often is) as a philosophical question. It may be considered in its moral aspects. It may be treated (and should be) as a Christian problem. It is philosophical, economic, moral and social. For you and me it must be a religious problem, causing us to lie awake nights to think about it, coaxing out our fervent prayers, and resulting in appropriate action, each in his own sphere.

No man, business or professional, can be an individual Christian and a social agent and claim at once to be a man of integrity. If we love God, we must love our neighbor, and Jesus has told us who is our neighbor.

Before My Class of Women

Colena Michael Anderson,
McMinnville, Oregon

Once I saw a cartoon picturing the globe with a bandage around the Arctic circle, a pair of sad eyes above the equator, and a down-turned mouth below. Poor world! It has a headache, that is true, but that is only the partial truth, for it has a headache too. In fact, there seems to be something wrong with all its organs and functions.

If one should look at the world as a physician looks at a patient when giving a general examination, he would make a report on the examination—blank reading something like this:

Vision—astigmatism, extreme near-sightedness.

Hearing—poor, approaching complete deafness in one ear.

Respiration—large patches of scarred tissue on lungs. Several places show active inflammation.

Circulation—an improvement over previous examinations but still poor.

Digestion—dyspeptic.

Nervous system—highly neurasthenic. The diagnosis of the causes might baffle some of us and the prescriptions might be quite distasteful, but before we can effect a cure for the ills of the world we must face both causes and cures.

Astigmatism due to beams in both eyes. "First cast out the beam out of thine own eye; and then shalt thou see clearly" (Matt. 7:5).

Near-sightedness results from too ready application to selfish tasks. Patient should see oculist to be fitted with glasses that will allow him to see

life steadily and see it whole. While waiting for glasses, practise resting the eyes by looking at objects and people a long way off.

Deafness. A particularly vicious form peculiar to this modern age, caused by too many auto-horns, too much jazz, too much promiscuous tuning-in on radio programs. Advise patient to have a complete rest in some quiet place in the country or mountains or at the seashore. Patient should learn to appreciate sounds of nature—breeze in the trees, birds and brooks—and build up a discriminating taste for real harmony. "Take heed what ye hear" (Mark 4:24).

Lung-infection due to lack of fresh air and frequent contact with other infected patients. Advise that patient have regular periods by himself "apart from the crowds" (Mark 6:31).

Circulation. The function of circulation is to carry food supply to all cells of the body. Too sedentary (selfish) a life and lack of normal exercise (distribution) have caused starvation of certain cells (groups of people), which if not fed will injure the whole body (world). Prescription: "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2), also, "Feed my lambs. Feed my sheep" (John 21:15, 16).

The world's *dyspepsia* is due to acidity generated by envy, jealousy, hatred, and other bilious emotions. There is only one antidote—love. It should be taken in large doses and at frequent intervals. This prescription has been handed down by the Great Physician himself: "This is my commandment, That ye love one another, as I have loved you" (John 15:12).

Neurasthenia of the world is caused by fear—fear of disaster by land, sea, and air; fear of losing one's job; fear of neighboring countries; fear of strangers across the sea; fear of life, fear of death. Everywhere fear! For this there is but one cure. The world must rid itself of its fear complex. It must substitute trust for fear. It must take seriously another prescription of the Great Physician: "Let not your heart be troubled: ye believe in God, believe also in me. Let not your heart be troubled, neither let it be afraid."

"Fear not, I am with thee;

O, be not dismayed!

I, I am thy God,

And will still give thee aid."

The Lesson Lived

Susanna G. Fisher

Why seek ye the living among the dead? (Luke 24:5.)

"Oh, mother, I am so disappointed. You told me something beautiful would come out of the brown thing I picked up, and today, when I looked at it, I found a hole in it and only an empty skin left."

"Ah, my child, you have looked for the beautiful thing in the wrong place. Come with me." She took her boy back to the room, and there, close to the glass of the window, basking in the warmth of the sun, was a beautiful butterfly. The boy had looked in the wrong place.—*Unknown.*

THE RESURRECTION

The Lord is risen indeed (Luke 24:34).

Some years ago I kept a marine aquarium. As I stood looking at it one summer day I saw on the surface of the water a tiny creature, half fish, half snake, not an inch long, writhing as in mortal agony. With convulsive efforts it bent its head to tail, now on this side, now on that, springing its circles with a force simply wonderful in a creature so small. I was stretching out my hands to remove it lest it should sink and die and pollute the clear waters, when, lo, in a moment, in a twinkling of an eye, its skin split from end to end, and there sprang out a delicate fly with slender black legs and pale lavender wings. Balancing itself for one instant on its discarded skin, it preened its gossamer wings and then flew out of an open window. The impression made upon me was deep and overpowering. I learned that nature was everywhere hinting at the truth of the resurrection.—*Selected.*

"IN EVERYTHING THANKS"

Giving him thanks (Luke 17:16).

This is just the cultivation of the habit of seeking and finding the tokens of God's mercy upon the common roads of life. It begins in the deliberate search for signs of heavenly beauty. It begins in counting one's blessings. It is the cultivation of an eye for the divine footprints along the roads of drudgery and ordinary work. And in this deliberate way we cultivate the habit of praise. The tokens of Providence unveil themselves like an unbroken line of light, and the heart follows the line with instinctive song. We are moving toward a fruitful security when we are moving in the pathway that leads to spiritual habit.—*J. H. Jowett.*

A RISEN CHRIST

He . . . is risen (Luke 24:6).

"I say to all men, far and near, that he is risen again;

That he is with us now and here, and ever shall remain.

And what I say, let each this morn go tell it to his friend,

That soon in every place shall dawn his kingdom without end."

—Translated by Catherine Winkworth.

I NEVER made a sacrifice. We ought not to talk of "sacrifice" when we remember the great sacrifice which he made who left his Father's throne on high to give himself for us.—*Livingstone.*

Order of Service

OPENING MUSIC. Piano, organ, or orchestra.
The pieces should be spirited enough to quiet the confusion, but sufficiently sober to put those present in a worshipful mood.

PRAYER, preferably by the superintendent, followed by the Lord's Prayer (in unison).

HYMN. Suggested: "Come, My Soul, Thou Must Be Waking"; "O Day of Rest and Gladness"; "Singing of Jesus, Our Saviour and King."

RESPONSIVE READING.

Superintendent. He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

School. I will say of the Lord, He is my refuge and fortress; my God; in him will I trust.

Superintendent. Surely, he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

School. He shall cover thee with his feathers, and under his wings shalt thou trust.

Superintendent. His truth shall be thy shield and buckler.

School. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day;

Superintendent. Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

School. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation;

Superintendent. There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

School. For he shall give his angels charge over thee, to keep thee in all thy ways.

Superintendent. They shall bear thee up in their hands, lest thou dash thy foot against a stone.

School. Because he hath set his love upon me, therefore will I deliver him;

Superintendent. I will be with him in trouble; I will deliver him and honor him.

School. With long life will I satisfy him, and show him my salvation.

HYMN. Suggested: "Standing On the Promises of Christ, My King"; "Be Not Discouraged, Whate'er Betide"; "Jesus Is All the World to Me."

SCRIPTURE READING. Suggested: Matt. 16:21-28; or Titus 2; or 2 Cor. 13:1-11.

SPECIAL FEATURES, such as birthday offering or missionary talk.

HYMN. Suggested: "Tell Me the Stories of Jesus"; "Sweeter as the Years Go By"; "Must Jesus Bear the Cross Alone?"

PRAYER (by one of the teachers, the pastor or a visitor).

CLASS PERIOD.

CLOSING WORSHIP.

MUSIC, for reassembling of classes (dignified, but not too quiet).

SUPERINTENDENT'S FIVE MINUTES, for brief, stimulating reports, announcements, and, at least on some Sundays, an opportunity for pupils to declare publicly that they have accepted Christ.

REPORTS OF SECRETARY AND TREASURER.

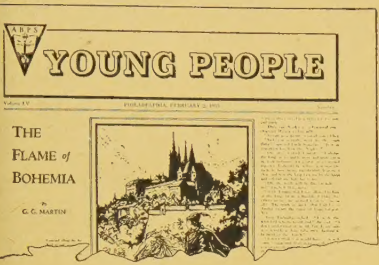
HYMN. Suggested: "To the Work, to the Work!"; "'Follow Me,' the Master Said." "I'll Go Where You Want Me to Go, Dear Lord."

BENEDICTION. Numbers 6:24-26 (in unison).

PAUSE OF SILENCE.

"WORSHIP is a distinct appeal to the heart. In worship there must be a reverent consciousness of the presence of the living God. This produces reverence in attitude and conduct. In worship there is the use of Scripture, music, prayer and giving. In worship there is never any boisterous whooping it up to see who can sing the loudest. In worship there is never any drilling of new songs or learning of new Scripture. True worship means participation by all. Worship stirs the heart, deepens conviction, inspires the mind, awakens the conscience and leads to definite action. Pupils follow their leaders. Where teachers and officers truly worship, the children enter into true spiritual fellowship with God. The reverence of sacred things is a beautiful heritage to give to any people in any department in any Sunday school."—Albert H. Gage, in "A Bigger and Better Sunday School."

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d Gold ...	2.00 each	22.00 per doz.	18.50 per doz.

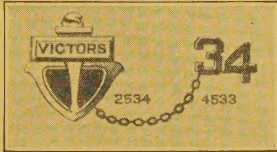
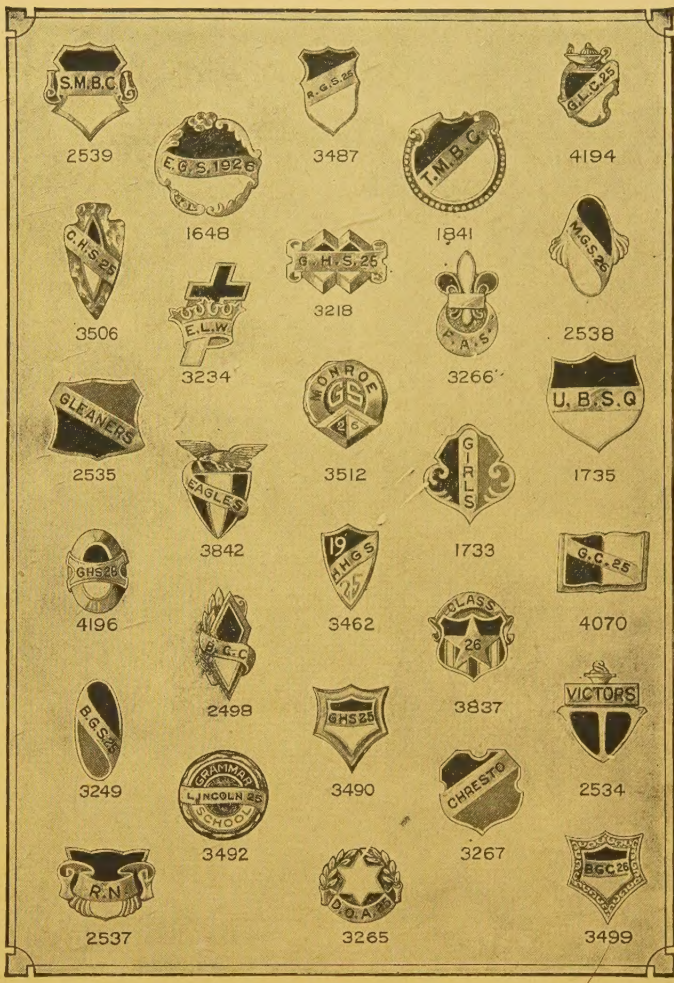
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